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THE GREEK CHURCH AND THE GOSPEL.

BY I. E. BUDGETT MEAKIN, TUNIS, AFRICA.

How few of us realize what is really embraced by the title "The Greek Church"! In using it we speak of a religious organization submitted to by more millions than Romanism and Protestantism can muster together; we speak of a church named by the name of Christ, and styling itself the only orthodox, by the side of which the Pope of Rome is an arch-Protestant;* we speak of a despotism unsurpassed under the Inquisition, and of a heathen darkness great as that of the most vaunted stronghold of idolatry.

To most of us the Church of Rome is the embodiment of evil in the Christian fold—the only Babylon. Day by day we have before our very eyes her human teachings and her superstitious practices, while we are also enabled from our own experience to gather some idea of her fruits. But of the workings of the Church of Greece we remain in comparative ignorance, and in consequent indifference. Yet the millions under its sway are unnumbered by man, and to every one of these it is as much our duty to preach the Gospel as to our brethren who sit in darkness by our side. Dean Stanley has aptly written of the Eastern Church: "That figure which seemed so imposing when it was the only one that met our view changes all its proportions when we see that it is overtopped by a vaster, loftier, darker figure behind." † He says that the study of it brings about "a two-edged disappointment," for that it is Catholic and Protestant at once, a strange anomaly, a living death. It was at one time the dream of this divine, as it had been of Melanchthon and others before him, that an amalgamation might some day be effected between this Church and Protestantism—that "the Greek race may yet hand back from Europe to Asia the light which in former days it handed on from Asia to Europe;" but the indulgence in such a hope only showed the Dean's acquaintance with

* He is indeed so styled by one writer of the Greek Church.

† "The Eastern Church," 1884 (p. 43), to which the writer is indebted for most of the comparisons of these opening paragraphs.

its practice to be as shallow as his knowledge of its theory was deep. Centuries ago the Patriarchs of the East had condemned the Lutheran teachings as heresy, and their successors are no more inclined to think otherwise now of the teachings of the Church of England.

Even in theory the gulf between them is impassable. The Eastern and the Western churches have developed on almost as distinctly different lines as Islam and Judaism, the one grafted on to the stock of a fallen Grecian idolatry and the other grafted on to that of a Roman system. The writer quoted has pointed out how that the Oriental divine, with his speculative theology—as exemplified in the Athanasian Creed—succeeded to the sophist of Greece, while the Latin divine, with his disciplinatory and logical theology, succeeded to the Roman advocate.

At the same time it must be remembered that just as the civilization of ancient Greece was in many ways the parent of that of Rome, so have the institutions of the Christian Church of Greece been parent to some of the most typical of Romish institutions. The very name of pope is a Greek word, and by it is called every pastor in the Greek Church to-day, not to speak of other Christian pastors in Greek and Turkish lands. I was assured only a short time ago that I was a "papas," a pope, myself, since in these countries people think no one takes real interest in religion who is not well paid to do so. Fourteen of the Fathers of the ancient Church were Greeks, and so were many of the early popes themselves, Constantinople having been the first great Christian metropolis. To this day it is in this Church alone that the New Testament is read in the original, though even there the changes in the spoken tongue have rendered it as unintelligible to the uneducated as Latin is to the Italians; and, of course, in Russia and other countries where Greek is not spoken there is not even the philological link to recommend it. The Sclavonic alphabet, however, is an adaptation from the Greek, and many Latin words have been imported into the languages using it. On the other hand, Rome, and we through it, have borrowed from the Greek Church some of the commonest religious terms, notably those describing monastic institutions—a development of Asiatic fakirism borrowed *via* Egypt by the Eastern Church—*e.g.*, hermit, monk, monastery, ascetic, abbey, etc.—all of Greek or Syriac origin.

As the followers of Rome spread to the West, those of Greece spread East, till they to-day stretch from Siberia to the Adriatic, and from the White Sea to Abyssinia. The divisions which have arisen within it almost equal those which have arisen within the Western Church, the only difference being that while in the West more energy has been displayed, those who protested protesting chiefly against departure from biblical teaching, in the East the protesting parties have usually striven against departures from the ordinances of man. Thus, for instance, the introduction of a more rational style of Western painting in the place of the archaic Byzantine style, and the use of Western music, or the use of music at all in worship; the cutting of the beard, and the use of potatoes or tobacco

have seemed to rend the Russian Church to the core. No details of daily life seemed too minute for the discussion and decision of œcumenical councils, documents of which remain, legislating even for the dressing, cooking, and doing the hair. Such were the points on which dissents arose. The Raskolricks, or dissenters, as those who oppose all progress are called, are an important body in Russia, considering themselves to be the only orthodox. Even the return to primitive simplicity, of which an example has been set by our brethren the Stundists and the Molokans, are objected to by them as much as any other sort of reform.

Those who may be considered to pertain to the Orthodox Greek Church are the people of Russia, Georgia, Servia, Greece, and Montenegro. Those of Syria, Egypt, and Abyssinia may be considered as Nonconformists. Of the peculiarities of these last the limits of this article do not permit of any treatment, so that the Church of Russia will be dealt with more especially as typical. Bulgaria also possesses its share of this Church, and so do Wallachia and Moldavia, which, though of Latin origin, follow Greek ritual and doctrine. In Hungary, too, we find districts adhering to this Church, while in Bohemia and Poland is a Sclavonic race with a Latin ritual. But it is in Russia *par excellence* that we feel an interest in the religious system of which the Czar is there the chief, and in the name of which such bitter persecutions are being carried on.

The history of the introduction of Christianity into Russia, and of the various dissensions which have arisen there, is too long even to be epitomized here, but it is noteworthy that there never seems to have been any spiritual foundation, no converts from conviction, such as alone can build up a living church. It was the magnificent display, the solemn music, and the incense of the Byzantine Church which are said to have decided the emissaries of an early heathen monarch of Russia to recommend it to their master in preference to that of Rome or Islam, when the three were competing to secure his adherence. From that time, when to the heathen Russians were brought so-called holy pictures for their adoration, they have fallen down before them as to gods of wood and stone ; and still, in this nineteenth century, they worship their icons (pronounced eekones) with a fervor which we cannot understand unless we see it. "No veneration of relics or images in the West can convey any adequate notion of the veneration for pictures in Russia. It is the main support of their religious faith and practice." In watching the reverence paid to them, I have wondered what advantage this travesty of Christianity had been to the worshippers. No Roman ever adored his Jupiter and no black African his fetich with more earnestness than they do these curious ancient paintings. As a rule, they are half-length representations of Christ, Mary, or saints, of all sizes possible, covered over with silver, with the exception of the hands and the face. These parts are in very yellow oils, the features hardly recognizable. Some are richly adorned with pearls and precious stones. Those which are supposed to have worked miracles are adorned with silver silhouettes of

limbs and persons, hung around them, just as in the Romish Church wax models are used. Often the picture is protected by glass, which is opened to polish up the silver before the great feasts. In war time the icons have served as standards, and have been carried to the fight as was the Ark of old. The virtue attributed to those brought back by a victorious army will be understood, and one or two such have a national reputation. Notwithstanding the use of these icons, statues in the churches are strictly prohibited. As for the ceremonies attendant upon their worship, which cannot now be entered into, they exceed the Roman ceremonies in display and pomp as much as those exceed the average Anglican service, yet the Coptic still exceeds this, and the Abyssinian is more showy still if possible.

The churches in which they are performed are more or less of the Byzantine style, with a vast open space in the centre, admirably suited for display and for the use of incense. They are usually very much overdecorated according to our ideas, both outside and inside, but too often the finery is tawdry, and does not in any way bear inspection. The use of gilding is excessive even with so much color. The people are fairly regular church attendants on holy days as well as on Sundays, and as they pass the icons they cross themselves. Exhortation or preaching is rare, the service being confined to ceremonies and to the administration of the sacrament on certain occasions. In this exists a noteworthy difference from the Romish ritual, for only leavened bread is used.

In many points of ritual it is worthy of note that they often adhere more closely to primitive practices than do the Church of Rome and its offshoots, as might be expected from so conservative a body. "The straws to show us which way the spirit of an institution blows," says Dean Stanley, and he instances the retention of immersion as the only form of baptism: "There can be no question that the original form of baptism (the very meaning of the word) was complete immersion in the deep baptismal waters, and that for at least four centuries any other form was unknown, or regarded as an exceptional, almost monstrous case. The Greek Church adheres to this and ignores sprinkling, using a threefold plunge." Confirmation is simultaneous with this rite, and children are permitted to partake of the Lord's Supper. The elders are still called in to anoint the sick with oil, and to pray for them. Standing is maintained for prayer.

The fasts enjoined by the Greek Church are long and severe, but excessive drinking is permitted during them. Lent is seven weeks long. There are two or three weeks' fast in June, and again from the beginning of November to Christmas. Besides at these times animal food is abstained from every Wednesday and Friday. Pilgrimages are also often undertaken. Of the Bible a lamentable ignorance prevails, though it is not a prohibited book.

The theology of the Greek Church is not systematized as in the West, and is not dogmatical. He who complies with its forms may hold pretty

much what private opinions he likes. Laymen, too, have their place in the Church in a degree unknown under the papacy. The Nicæan Creed is, of course, strictly upheld, but without the addition of the words "Filioque" in the Latin, made by the Romish Church after the famous council had drawn up the Confession of Faith, and still the great bone of contention between the two churches. But for this it is probable that a reunion would have been effected centuries ago, at a time when it seemed to be greatly desired on both sides. A patriarch of the Papal Church assured the writer recently in Rome that his Church regarded those who refused this expression to be as great heretics as the Protestants, who accepted it, but who repudiated other dogmas. The point at issue is the expression, "I believe in the Holy Ghost, . . . which proceedeth from the Father *and the Son*," the words in italics being rejected by the Greek Church. Probably no more bitter religious controversy ever raged round any point than round this one expression.

Notwithstanding all their ordinances, the greatest indifference to the private lives of their flocks is observed by the Russian clergy, and it is the same with their private opinions if they do not affect their contributions. "So long as a member refrains from openly attacking the Church, and from passing over to another confession, he may entirely neglect all religious ordinances, and publicly profess scientific theories logically inconsistent with any kind of religious belief, without the slightest danger of incurring ecclesiastical censure." * This is a most important fact to be borne in mind in studying the position of the evangelicals in Russia. If the Church stood without the State we should hear of none of these persecutions.

From the very commencement, however, as the Church became a power in the land, it became practically inseparable from the State, notwithstanding the strained relations and even serious ruptures which at times have intervened between them. A perusal of the history of these struggles, once or twice exceeding sore and bitter, causes wonder that the two should ever have become reunited as at present. Ivan IV. strangled the famous Metropolitan of his day, and flogged hundreds of priests to death at Novgorod, compelling œcumenical councils to sanction his practices and doctrines. But though the Czars found themselves stronger than the Church, they found that they were weak without it, and by the adoption of a wiser policy they have secured to themselves the position of its head, and have found it the greatest support for their authority, since it invests them with the same sacred power which is the strength of the Sultans of Turkey and of Morocco. The Czars, as earthly monarchs, have assumed heavenly attributes.

"Muscovy," writes Stepniak, "became a veritable theocracy, . . . but theocracy means stagnation." The clergy, "like the odor of rancid oil, penetrated everywhere, soiling everything they pretended to bless." † Peter the Great only succeeded in his reforms by "dragoon-

* Sir D. M. Wallace, in his "Russia," 2d ed., vol. 2, p. 193.

† "Russia under the Tzars."

ing" the Church, replacing obstructionists by members of the orthodox Ukranian Church. For this he was denounced as Antichrist, and indeed the strength of the opposition which he had to overcome, even in making the slightest change, gives one an idea of the strength of his character. Up to the time that he broke loose from all restriction and acted according to his own discretion, he, like his predecessors, had been fettered by rounds of religious observances and by the traditions of centuries. He complained that he was compelled to spend half his time in empty ceremonial under the name of religion. The practical influence of the Czar greatly exceeds the theoretical ; it really lies in his power to nominate the synod, and to work it through a *procurem*, dismissing those who do not act in accordance with his policy. In the Eastern Church, out of his own dominions, he has no authority whatever. A striking feature of the coronation service is that the Czar crowns himself, as acknowledging no higher ecclesiastical dignitary within his realm, and then administers the sacrament to the bishop.

As the Church in the Middle Ages began to grow powerful in Russia, so it began to grow exclusive, and to form a class apart from the mass of the people, having its own interests, as distinct from those of the masses as from those of any foreign country. Education was practically confined to the ranks of the clergy, and they showed no desire to confer this or any other benefit upon the flock in charge of which they were placed. In the seventeenth century they had thus secured a position of commanding influence, political as well as social, and were the ardent supporters of the temporal powers, without which they could not have stood where they were. That they were extremely lax in their moral duties seems clearly proven, and it is to be feared that they have not much improved as a body since those times. As early as the ninth century an œcumenical council declared that they were many of them "clod-hoppers, unfit to graze cattle, much less to feed flocks of human souls." By the beginning of the last century a fourth of the people had thus come under the jurisdiction of this body, but since then its lands have been secularized, and it has thus been shorn of very much of its power. There still exist, however, some five hundred monasteries.

The clerical fanaticism of those early days, and their teaching of the great superiority of the Russians, led to the exclusion of everything foreign, thus raising a barrier which prevented progress from contact with the outside world, and it is mainly to be charged with the present backward condition of the empire. It was taught that dealings even with Romans and Protestants were sinful, and those who visited the country were shut up in their own quarters, with guards at their doors. When, in 1563, the first printing-press was introduced, it was closed by the clergy as a device of the devil, while the introduction of the Arabic numerals was not accomplished till five hundred years after they were common in the rest of Europe. The retention of the old style calendar is attributable to the same

cause. The use of gunpowder was retarded there by a couple of centuries.*

When we come to more modern times we find that wonderfully little change has taken place. Till recently the absolute separation of the priestcraft from the populace was secured by the office being hereditary, and by marriages with other than priestly families being prohibited. Those who were born priests were practically compelled to remain in the clerical ranks all their lives. The celibacy of the clergy is more forcibly repudiated by the Greek Church than by Protestants, for every priest must be married before ordination, though he is not permitted to marry a second time if left a widower. The parish priests, with whom we have more concern, are known as the white clergy, and may engage in manual labor with honor, but not so the monks, styled black clergy, with whom they maintain a constant rivalry. The white priest considers that he works to earn his livelihood, but that his brother of the monastery is a lazy pauper, content to live upon alms which ought to find their way into the pocket of the parish priests. The Russian priest may be a simple peasant, who follows his calling as he would a handicraft, exercising no more influence upon the community than if he were the village carpenter or barber, and enjoying no more respect than they might command. He may be absolutely devoid of general education, perhaps unable even to read the Scriptures. If he has a due acquaintance with the prescribed routine of ceremonies, and can perform the rites demanded by his parishioners, he is considered fully qualified for his post.

In the list of his duties the propagation or even the teaching of the Gospel finds no place. The whole business is as dead a formalism as is to be found, probably, in any religion under the sun. Certainly there are many creeds in which the name of Christ is unknown, in the practice of which very much more fervor is displayed. It is only in the superstitious, conscience-stricken people that earnestness is to be found, but then, alas! how misdirected! As to the personal characters of these pastors, no evidence could be quoted with more effect than that given in a secret government report some years ago by an orthodox Russian, "celebrated for his extensive and intimate acquaintance with Russian provincial life." He says: "The people do not respect the clergy, but persecute them with derision and reproaches, and feel them to be a burden. . . . The people shun the clergy, and have recourse to them not from the impulse of conscience, but from necessity. . . . Because it forms a class apart; because, having received a false kind of education, it does not introduce to the life of the people the teaching of the Spirit, but remains in the mere dead forms of outward ceremonial; . . . because the clergy itself continually presents examples of want of respect to religion, and transforms the service of God into a profitable trade. . . . Is it possible for the people to respect priests who spend their time in the gin-shops,

* Stepniak.

write fraudulent petitions, fight with the cross in their hands, and abuse each other in bad language at the altar? . . . Is it possible for the people to respect the clergy when they see that truth has disappeared from it, and that the consistories, guided in their decisions not by rules, but by personal friendship and bribery, destroy in it the last remains of truthfulness?"

Such an indictment needs no commentary from an outsider. Even though the experience of some in individual cases might be to the contrary, here we have the words of no opponent of the Church, or of one unacquainted with his theme. What more can be needed? Stepniak, another Russian, after pointing out the evil effects of the combination of this system with the State, remarks, "What more natural than that at the first awakening of political conscience in the instructed classes, their first words were words of malediction against religion? What more just than that now, when the first dream of the light of culture is reaching the people, they should abandon in thousands the faith of their fathers?" What, indeed? And what is to be expected of such a departure if the Light of the Gospel be not carried to them, that its life-giving rays may do what the light of culture could never do, what the light of culture never did for the most refined of the nations of earth, with the most boasted institutions? What is there in Russia to-day to prevent that wholesale relapse into atheism and infidelity which is so noticeable in Roman Catholic countries, when the utter corruptions, the deception of the structure in which they have hitherto placed their faith, is removed? It must come, it is inevitable, unless at this moment, when the bitter cry of disappointment is going up, when the trusted cisterns are seen to be dry, and no springs to quench their thirst are found, we, in the power of the fountain of Life, point them to the Well of Living Waters, whence they and all may drink and never thirst. In all their religion they have not been taught of Christ, they have never heard the simple story of the Gospel, without the embellishments and imaginations of man. "How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

Some may hope that there is a possibility of an awakening within the pale of this Church, but that is as hopeless as it is within the pale of Rome. Whatever might arise, as, thank God! it has done in the case of the Stundists and others, is at once disowned, and shown to be utterly at variance with the dearest traditions of that Church, and incompatible with any connection with it. One of the greatest authorities on Russian life, Sir Mackenzie Wallace, has expressed his conviction that "anything at all resembling what we understand by a religious revival is in flagrant contradiction with all her traditions. Immobility and passive resistance to external influences have always been, and are still, her fundamental principles of conduct."

It has been stated that "the Eastern Church is not missionary or

persecuting,'' * and though the first part of the assertion will remain undisputed, in the face of what we know to have occurred in Russia, and what is transpiring there still, the second part will be at once denied by many. This, however, will be from an inadequate acquaintance with the facts of the case. It is the opinion of those who know the people best, including that of Sir Mackenzie Wallace, personally expressed to the writer, that the Church in Russia as a body is wholly indifferent to this persecution, which arises from two causes, quite independent of religious zeal. The first is the feeling that loss of followers means loss of income and loss of influence, and the second is the national exclusive feeling which regards everything foreign with a bitter hatred and suspicion, which is shared by all propaganda among members of the national Church. It is these two influences, acting and reacting upon one another, which produce the persecutions at the tale of which the evangelical world weeps to-day.

Take, for instance, the case of the Molokans or the Stundists, between whom there is no great difference. The Molokans answer almost precisely in Russia to those who elsewhere bear the honored name of "Brethren." The Bible is their only guide, and they know it well. Their theology is in a half-fluid condition, comprising no definite system, so that considerable independence of opinion is possible among the members. Their meetings are held in private houses, and are directed by three members chosen as overseers—unpaid. Of the Stundists more is known abroad, though their separation is of more recent date—about 1860. These earnest, simple Christians closely resemble the Molokans, and would doubtless have been identical with them had they originated near the same time or place. Their irreproachable life is the admiration even of their foes, and their brotherly love and good deeds are marked by all. As learning to read and write for the study of the Scriptures, they are on a level higher than that of most of their neighbors. An enlightened government would have seen that here was the very pick of its subjects, the ideal of a law-abiding community.

But this is a class of people whose lack of superstition makes them poor contributors to the maintenance of a religious system with which they have no sympathy, even if they consent to employ the priests more often than is absolutely enjoined by law, at all of which times they would have to pay for the services rendered. It is on the fees received for the performance of religious rites that the priests have chiefly to live, and often, regarding it as a mere matter of business, they will bargain over the charge, refusing to baptize an infant, to marry a couple, or bury a corpse, till the price they demand has been paid! They are the first, therefore, to complain against seceders from their church. In many instances complete immunity has been secured by the evangelicals by the simple expedient of contributing to the parish priest the sum he would in due course have received from them had they maintained their allegiance to the Church. But when this has been impossible, or when his greed in levying blackmail

* Dean Stanley.

has exceeded all bounds, though he cared not one snap for their belief or unbelief, he has complained to his bishop, who has handed on the charge to the civil authorities. Thus has ended the religious side of the question, which has now developed into a State question.

Here comes into play the second cause of persecution. The Church, being inseparable from the State and its interests, those who secede from the Church are considered rebels and enemies to the State. This is the national feeling which is the real *power* of the persecution—the quasi-religious feeling being only the ostensible *cause*. As a result of this, last July the evangelicals were declared outlaws, and their employment was forbidden. Those who have attended their meetings have been exiled to Siberia without a trial, and the wives have not even been allowed to follow their husbands as those of criminals could. Preaching or teaching their doctrines is dealt with as high treason—a strictly political, *not religious* offence—while a family *refusing to employ the services of the clergy* are declared to be civilly dead.* Here is the secret of the whole affair. If it did not affect the *worldly interests* of the clergy, they would never trouble about all the heretics in Russia; and though the State would still have its say in the matter, it is not likely that it would act as it does without some one to put its machinery into operation. Jews, Romanists, and Protestants may change their belief as often as they like, but no member of the "Orthodox" creed must leave the Church that supports the State. It is very much the same idea which prevails under the rule of Islam.

This, then, is the key to the religious situation in Russia to-day. It is not the opposition of a lively faith which the messengers of the Gospel have to meet, but the dead weight of a corrupting carcase, the keen defence of vested interests, and the suspicious, backward policy of a mediæval government. What are all these in the sight of the King of kings, our Master?

* E. B. Lanin, *Contemporary Review*, January, 1892.

IMPRISONED FOR PROTESTANTISM.

Another case of religious intolerance is reported from Spain. A Catholic priest, the rector of one of the principal parishes in Malaga, published a violent pamphlet against Protestantism. To this a Protestant clergyman, Don José Vila, replied in another pamphlet. Thereupon the Catholic priest immediately asked the Public Prosecutor to take proceedings against the Protestant pastor, on the ground that he had criticised and attacked the State religion. This is an offence which the existing penal code punishes severely. The Protestant clergyman was tried in the Criminal Court at Malaga. His counsel in vain cited the Eleventh Article of the Constitution, which says no Spaniard shall be molested for his religious belief. The Court condemned the accused to two years and four months' imprisonment, and to pay a fine of 250 pesetas and costs. The Catholic clergy are so powerful in the town, where the Republicans are, however, very numerous, that only one paper dared to report the case without comment. The Protestant clergyman will appeal to the Supreme Court at Madrid, though the same class of offence has been often visited by heavier sentences against Spanish writers.

LENGTHENED CORDS AND STRENGTHENED STAKES.

THE SUBSTANCE OF THE CENTENARY SERMON PREACHED IN HARVEY LANE CHAPEL, LEICESTER, JUNE 1ST, 1892, BY THE EDITOR-IN-CHIEF.

When, a hundred years ago, it pleased God to wake from sleep a lethargic Church, from the belfry of the ages there rang out a signal sound, and William Carey's hand was on the bell-rope. And these are the words which echoed over the Church of Jesus Christ : "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations ; spare not, lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. 54 : 2, 3).

Those words have more than once rung out on this centenary, and they will more than once ring out again ! But God's bell is not cracked yet, and it may be well for us, as the hundred years have brought their hands round on the dial to the even hour of the century, that we should humbly and reverently take hold of the same bell-rope and sound from the same signal bell the same impressive tones : "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations !" for this is the most remarkable missionary text in the Old Testament.

I first want to vindicate this decision, which I make after many years of careful study both of missions and of the Word of God. In the first place, the position of this text in this prophecy of Isaiah is peculiar and unique. The last twenty-seven chapters of this prophecy, from the fortieth to the sixty-sixth inclusive, contain the most remarkable Messianic poem to be found in the pages of the Old Testament ; and it is quite noticeable that the very book that modern critics are seeking to pull to pieces should contain the sublimest of all Old Testament prophecies about the Messiah. These twenty-seven chapters are, in the original Hebrew, divided into three books, of nine chapters each, as the chapter divisions run in our version, each book signalizing its conclusion by a certain refrain : "There is no peace, saith my God, to the wicked ;" "There is no peace, saith my God, to the wicked ;" and the last book concluding with the same sentiment, couched in more impressive phraseology : "Their worm shall not die and their fire shall not be quenched ;" "There is no peace, saith my God, to the wicked." In the exact centre of the middle book of the three comes the fifty-third chapter, occupying thus the precise centre of the entire Messianic poem. That chapter contains twelve verses and fourteen distinct declarations of the doctrine of vicarious sacrifice. It is like a great radiant ruby, set in the front of a coronet with many jewels round about it, but obviously the central gem of them all, and its color is blood-red. It is a remarkable chapter, so mysterious that even the Jewish Rabbis could make nothing of it, unless they understood it to prophesy two contradictory Messiahs—one a Messiah of conflict, and the other a Messiah of conquest ;

one a suffering and vicarious Messiah, the other a triumphant and reigning Messiah. For this chapter opens with the servant of God standing alone, His reports unbelieved, and "the arm of the Lord unrevealed" to an unbelieving people; "despised and rejected of men, a man of sorrows, and acquainted with grief;" persecuted, oppressed, taken from judgment to prison, and from prison to slaughter; dying, a young man without natural generation, which every Jew thought to be a calamity; and yet, as you come to the conclusion of this chapter, you find that this Messiah, who suffered and died for human sin, lived and prolonged His days to all generations; that this childless young man is the parent of a numerous offspring, and sees of the travail of His soul and is satisfied. And that is the reason why, in the fifty-fourth chapter, we find the sentiment so marvellously changing.

It reminds us of Ruth, the widow, bankrupt daughter of Moab, coming into the land of Judah, and becoming the wife of Boaz, the lord of the harvest, the dispenser of bread, and becoming the cheerful mother of children in the ancestral line of the Messiah. So the fifty-fourth chapter breaks out, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." You see this precious, vicarious Saviour, who died without natural offspring, lived, notwithstanding death, and is the parent of an innumerable seed, notwithstanding His physical barrenness; and the Church that is His bride, entering into nuptial relations with Him, becomes the joyful mother of an immortal race. So we may understand the meaning of this text: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations." For this is conformable to the customs of the nomadic tribes in Oriental lands. The tent is the simplest and most primitive form of the human habitation. Wherever a pole can be found, with cords or strips of leather, a little bark or cloth or canvas or skin, a tent can be set up—as easily struck as pitched, and almost as easily enlarged; for when the growing necessities of a family demand larger shelter and room, all you have to do is to get a little longer pole, a little thicker cords, a little more bark or skin or canvas, and you can stretch forth the curtains of your habitation to accommodate the needs of the growing family. And so this is made the type of the enlargement of the canopy of the Church over her growing family of children. "Thou shalt burst forth"—as the grand old Hebrew reads—"Thou shalt burst forth on the right hand and on the left." A symmetrical growth in this direction and that direction alike; not a one-sided tent, not like a family that has a one-sided development—the Church is going to gather her children from east and west and north and south, and every clime and every tongue and every people; and because her family is to come from all quarters of the earth, her canopy must stretch to every quarter of the earth to cover her increasing family. If a man ever came near being inspired—I never

use the word "inspired" except in one peculiar sense—but if a man ever came near being inspired, it was William Carey when he was divinely guided to this very text, from which to preach that very sermon that was the foundation of modern missions; and we could not in the Word of God find another text more appropriate to June 1st, 1892, not less so than it was to May 30th, 1792. I am not ashamed to repeat a good thing: Sydney Smith said that for the purpose of public persuasion in oratory, repetition is the only figure of speech that is worth a farthing. Thank God, we can always use, and all of us use, that figure of speech! so I take this text, for it is the only text to take: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations."

Let me first call your attention very briefly and simply to the text itself. I would like to have you notice the grammatical and rhetorical structure of it, for all these things help exegesis and exposition. It is formed on the principle of the Hebrew parallelism. You remember how the Hebrew poets, instead of seeking rhyme and rhythm in words, sought rhyme and rhythm in thought, and that is one of the marks of the inspiration of the Word of God. If the poetry of the Hebrew depended upon words, their peculiar collocation and allocation, and rhyme and rhythm, we could not convey into another language, without much circumlocution, the beauty of the Hebrew original. But when the rhyme and rhythm are in the thoughts and not in the language they can be transferred into any other tongue. Now, looking at this as an example, you will find that although this little idyll or epic on missions runs from the first to the eighth verses inclusive, the portion we are now to consider contains several couplets or portions consisting of two numbers each, and yet in parallels as well. I think you can notice this in the reading. There is first a double exhortation: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations." Then there comes a single phrase that has its correlative phrase further on—"Spare not." The correlative to that is, "Fear not," in the beginning of the fourth verse. We shall see the relation of these as we go on. Then there comes a double injunction, showing the means by which the Church is to enlarge her tents, stretch forth her curtains: "Lengthen thy cords, and strengthen thy stakes." Then there comes another couplet, the couplet of Divine promise: "For thou shalt burst forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited."

Now I think no man is competent thoroughly to expound Scripture that does not study its exact structure. There is a reason why this structure is evolved in the very form of the text itself. God is showing us here what the duty of the Church is—to enlarge her canopy and stretch forth her curtains. He is showing the Church how to do this duty—there are to be lengthened cords and strengthened stakes; and He is showing the Church what her great peril is, that, in the first place, she shall spare—the Hebrew word means "grudge"—that is to say, that she shall be selfish and so

grudging ; and the other difficulty and danger is that she shall fear, and this strikes at unbelief as the other strikes at selfishness. And then He gives her the glorious promise to encourage her : "Thou shalt burst forth on the right hand and on the left, and thy seed shall inherit the Gentiles"—this was spoken to Jewish hearers, who had no idea of the salvation of the Gentiles ; "and they shall make the desolate cities to be inhabited"—habitation in place of desolation ! I have been somewhat tedious in bringing out the meaning, but the fact is, I have great confidence in God's thoughts and I have no confidence in my own.

And now, to plunge directly into the heart of the theme, the whole text is vocal with enlargement, expansion : "Enlarge," "Let them stretch forth," "Lengthen," "Strengthen." You can easily see where William Carey got his famous motto : "Attempt great things for God !" "Enlarge," "stretch out," "lengthen," "strengthen" : "Expect great things from God !" "Thou shall burst forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Carey may have been a genius, but it did not take a genius to get that motto out of the text, for it lies on the surface of it, though it did take some genius to frame it in such excellent and easily understood English, and in a proverbial form that could easily be carried in the memory and could not easily be dismissed from the memory.

What is the duty of the Church in these days ? "Lengthen" and "strengthen." See how well the Holy Ghost chooses these words. The word "lengthen" suggests extensity ; the word "strengthen" suggests intensity, and there is always danger in extensive lengthening that is not accompanied by intensive strengthening. You are lengthening your cords, but if you do not strengthen your stakes what will happen ? Your lengthening your cords will be a disaster to you and the tent itself. How simple is the figure which the Holy Ghost gives us !

How shall we lengthen cords ? By sending out our organizations in every direction—a cord here to Europe, another cord to Asia, another to Africa, and another to the islands of the sea. Toward the North Pole and the South Pole ; in every direction, from the great centres of Christendom, let your missionary organizations reach ! With the enterprise that has dash and push in it let these cords be stretched to the ends of the earth, until the network of missions overspreads the whole family of man ! And let us understand that, if we are to have this lengthened cord you must add your own length to it. As, when we rescue a man from a burning building, and the ladder will not reach those that are in peril, the fireman stands on the top rung of the ladder and adds his own length, over which men and women climb down into safety ; so, if you are going to have this organization reach over the world in a spirit of hallowed enterprise till the canopy is co-extensive with the family of man, your length has got to be added to the cord. You have read of the self-sacrifice of the Carthaginian maidens when they cut off their raven ringlets that they might be braided

into bow-strings for Hannibal's archers ; or of the Tyrian maidens when they sacrificed their golden hair for cordage for the Tyrian Navy. I tell you solemnly, that the cords of enterprise by which this Gospel is to be carried to the ends of the earth are woven out of the very fibres of human hearts ! You cannot make them out of gold and silver, or braid them out of commercial interests, or twist them out of public enthusiasm. They are woven on the loom of personal consecration in the secret place with God. We must not only have lengthened cords, but strengthened stakes. If there is one weak stake on the circumference of a tent, and it pulls out or is broken, there is put a greater stress on the other tent pegs round it, and one by one they are loosened or pulled out, until the whole tent collapses. What does that mean ? It means that any Church within the circumference of Christian effort that does not plant itself firmly to hold up the cord of organization is responsible for the collapse of Christian missions. And it means that any man or woman or child in the Church of God, among God's professed believing children, that does not become a stake down deep into the ground and holding on, is responsible for any disaster that comes to the whole work of Christ by lack of personal co-operation. Until we get that truth down into our hearts, until we get it inscribed as with a pen of iron and the point of a diamond, I have personally no hope for any great enlargement in the work of missions.

Now the question comes, How are you to strengthen the stakes ? The first way of strengthening the stakes is by faith in Almighty God. This is His work ; it is only my work because it is His work. I never would have touched it if in every fibre of my being I had not been convinced that it was God's work ; and because I am a co-worker with God I am bound to work where and when I know He works. You must have faith in this, that it is God's work. If you hang your faith on the superficial judgment of critics whose ignorance is very extensive, but whose knowledge is very limited, you very likely will be discouraged. If you hang your faith on what your neighbors do for missions, you will very likely do little more than they, while perhaps they are doing very much less than they ought. If you hang your faith even on missionary boards, the best of them, they are all composed of fallible men. But if you believe this work is God's work, and that God is behind it and before it and round about it, and that the man who goes forth to "preach the Gospel to every creature" is buttressed in his work by that glorious declaration that comes before the command, "Lo, all power is given unto Me in heaven and in earth," and by that other promise that comes after it, "Lo, I am with you always, even unto the end of the age"—a man that goes forth in that spirit, or, being compelled to stay at home, nourishes the missionary cause in that spirit, is working with God. I do not care where he is—he may be down on his back, a bedridden cripple—but he is working with God. If he cannot do anything more, he can believe in the work, and believe in the God that carries on the work. And so he can add that second element in the

strengthening of the stakes, the power of believing prayer. Oh, my brethren, if this were to be the last sermon I was ever going to preach, I would ask God to give me this privilege, that I might stir up this missionary congregation to-day to determine that, whatever else is done, there shall be for the next hundred years, as far as we can control it, an entirely new baptism of prayer. There has not been a crisis in the missionary work that has not been turned in answer to prayer. You remember how, in 1858, God opened the doors to half the human race in answer to prayer; how again, in 1878, when the prayers of some of God's saints were turned to increased sanctified giving, there were less than twenty people who in their united gifts gave nearly one million pounds sterling for foreign missions. When God's chosen few began to pray for more laborers, there came a knock from more than seven thousand young men and women in America and England at the doors of the churches and of our boards, saying: "By the grace of God we will go forth to the foreign field." And when I was speaking on missions in Scotland two years ago, the secretaries begged me not to appeal for laborers, for they said: "We have a great many more people applying than we can possibly send with the means at our disposal." Every great crisis in the missionary field has been turned in answer to prayer, and yet the Church has not begun to know what the power of prayer is in waiting on Almighty God for a blessing.

Look at the second Psalm. It is not a prophecy of missionary triumph, although it is often quoted as such. "Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." That sounds like a promise of world-conquest. Yes, but read the next verse: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." It is a promise and a prophecy that when the kings of the earth conspire against the missionary band, and against the Messiah that leads them, He, the King on His throne, will, in the emergencies and exigencies of such conflict, reach out His rod, not the golden end of grace, but the iron end of power, "and dash them in pieces like a potter's vessel." And, as in the missionary world revivals have come in answer to prayer, so on the other hand the interpositions of God have come in the destruction of His enemies and the defeat of their armies and the overturning of their hostile councils; and not until the Church believes that God is the answerer of prayer, and that God will interpose by His providence and by His grace, will the Church ever be a triumphant and conquering missionary Church. A beloved Japanese convert and trainer of native teachers, Mr. Neesima, said, with his dying breath, "Advance on your knees." That is the only way to advance in missions. And then I believe the third element by which the stakes are strengthened is a firm confidence in this Gospel as the Gospel of Christ, and in this Word is the Word of God; that it is emphatically the Word of God, the only inspired and infallible Word of God; that, therefore, when I go forth and carry this Word of God, I have all the energies

of the Godhead represented in the message that I am called to deliver. And then I believe there is another way of strengthening the stakes. We must have sanctified giving. We have never had such giving yet in the Church of God, except on the part of a few individuals. I do not hesitate to say this, and I hope that my words may echo round the Church, if not round the world—there has never been, in this last century of missions, consecrated giving. Think of forty millions of Protestant church-members scattered throughout the world, with £8,000,000,000 sterling in the coffers of American and British Christians alone, giving annually £2,500,000 sterling to carry the Gospel to one thousand millions of people! It is an utter absurdity. Why, my friends, more money is spent in drink in Great Britain in one day than has been spent in Chinese missions in five years. If we cannot have the whole Church we must have a band of Christian givers in the Church, that dare to deny themselves for the sake of Jesus Christ, and press their giving to the point of self-denial, which is the only point at which real self-gratification comes in the disposal of our goods. Look at Zacchæus on the day of his conversion! In the first place, he restored fourfold to all he had wronged, and, in the second place, he gave half of his goods to feed the poor; and remember that the other half he had already reserved for restitution. If we could only have such a spirit as the spirit of Zacchæus in the churches, so that the day a man is converted he should restore to every man that he had wrongfully accused or robbed or in any way oppressed, and then beside give one half of what he originally had to feed the poor and carry on the kingdom of God, with what mighty strides would the kingdom advance!

We must also strengthen the stakes by holy living. There is nothing after all like holy living. When the Pharisees and Scribes saw the man healed they could say nothing against it. They might scourge the Apostles and cast them into prison and forbid them to speak in the name of Christ, but the sight of that man healed was an argument that could not be overborne by logic or opposition. And whenever you see a man or woman that is absolutely living to God, and has the radiance of God shining in the face and character, you have a walking argument for Christianity that is worth all the apologetics in the world. Stanley says that he owes to the months he spent with Livingstone the transformation of his character; and yet Livingstone never said a word to him directly about his soul's salvation: he lived out his remonstrance against iniquity, and he lived out his appeal for God. That is what we have need of—consecration through and through; consecration that touches our children, our property, our occupation, our influence, our time, our talents, our treasure. That is the way to strengthen the stakes. How would our missionary secretaries like to see the stakes strengthened in that fashion while they are trying to lengthen the cords?

We of to-day may turn this text round. We have a different point of view from Carey's. He looked forward to a missionary conquest

that had not begun ; we look back to a missionary conquest that has been partially accomplished. He could only expect great things from God in the line of missions ; we can look back to great things and let what we have seen behind us be the prophecy of what we shall see before us. Have you studied the history of missions ? It is an encyclopædia in itself. You would better begin soon, or you will scarcely go through the first chapter before you die. I have been studying it for thirty years, and I have not got beyond the middle of the second chapter. Why ! these triumphs of missions are perfectly marvellous when we consider how few people have been engaged, and how little money has been spent. God has done exceeding abundantly above all that the Church has asked or even thought. A hundred years ago there were fifty versions of the Holy Scripture ; now there are between two and three hundred, and in all the great languages of the world. A hundred years ago a little band of Christian laborers essayed to reach a few of the heathen in the South Seas ; now between six and seven thousand men and women, representing the Christian Church ; and, what is far more remarkable, 35,000 to 40,000 native converts raised up by missions, consecrating their time and their talents to the reclamation and evangelization of their own countrymen. So that the very missions that some people called a failure actually have multiplied the laborers on heathen soil, so that they represent six times as many as the whole Church of Christ sends out to evangelize the world !

Have you noticed what missionaries have wrought in different localities ? Look at just a few specimens of what the hundred years have accomplished. Take the ninety-five years of mission history from 1797 to 1892 in the South Seas. Fourteen years without a convert ! Then two natives in Tahiti that had been impressed in a missionary's family, during the absence of all the missionaries from the island, were found praying for the evangelization of their own countrymen. Those two converts of 1811 were leaders of a host now numbering 850,000 converts, and Western Polynesia is evangelized. Take the seventy-five years of the American Baptist Union. When Judson went to Burmah he was the sole representative of the Baptist Union, and Burmah was the sole field of labor ; and he worked for ten years and had but one church of 18 converts to show for all his work. They wrote to him from America : "Well, Judson, how about prospects ?" "Prospects ! all right," said he, "bright as the promises of God." And now, looking back over those seventy-five years, what do you find ? Taking into account those first ten years of comparative failure, there has been established a new Baptist church for every three weeks of the entire time, day and night. And there has been a new convert baptized for every three hours of the entire time, day and night. Who of us would not like to see a little of a similar "failure" here in Great Britain ? Supposing we look at what fifty years have accomplished in various fields. Take the field in Turkey, for instance. The result of those fifty years has been twenty-

one versions of the Bible in the languages of living peoples. And among other great achievements Charles Wheeler dotted the Euphrates with actually self-supporting churches ; and how many people do you think it took to constitute a self-supporting church ? Ten. Can you show anything like that in Great Britain ? These ten disciples said, " We will each give one tenth of our income, and we will call a pastor to serve us who is willing to live on a level with us, and he will have his ten-tenths with one tenth to give away like the rest of us." So they began self-supporting churches with only ten members. Dr. Barnum, of Harpoot, told me that in fourteen years they had established fourteen preaching stations and raised up a native ministry, and the entire cost of the fourteen years scarcely equalled the cost of the church edifice that I then preached in. That was worth about £40,000, so that you know what that mission cost. Then, supposing you look at fifty years among the Karens. In 1828 the first Karen convert was baptized. When, in 1878, the jubilee was kept by the erection of the Kho-Thah-Byu Memorial Hall with its central audience-room, and its various rooms opening out for teaching and dispensary purposes, 60,000 Karens, either sleeping in Jesus or living to testify of Jesus, were the fruit of those fifty years. Sir Charles Bernard says there are to-day 200,000 Karens in the Christian community, and 500 self-supporting churches. Take the fifty years in China between 1842 and 1892. A little band of a few converts in 1842 when missionary labors properly began, and in 1892 nearly fifty thousand converts in China, and the ratio of increase during the twenty-five years beginning with 1863 was eighteenfold —mark it ! 1800 per cent. Take the fifty years in Fiji from 1835 to 1885. When one of our missionaries, James Calvert, went to the Fiji Islands his first duty was to bury the skulls, hands, and feet of eighty different people who had been sacrificed at a cannibal feast. He lived to see the very people who had taken part in that atrocity gather about the Lord's table celebrating His death. In 1885 there were 1300 churches in the Fiji group alone, and out of a population of 110,000, 104,000 were habitual attendants at places of worship. Suppose we narrow down the period of time. Look at the twenty-four years of Dr. Geddie in Aneityum from 1848 to 1872. It is recorded on a tablet in the Memorial Chapel there : " When he landed here in 1848 there were no Christians ; when he left in 1872 there were no heathens." Take the twenty-two years of John Williams from 1817 to 1839, when he fell as a martyr, at Erromanga. Hear him when he wrote, in 1834, five years before his death, that the Gospel had been carried over a radius of two thousand miles in every direction from the Island of Tahiti, and not only had every considerable group of islands been evangelized, but every considerable island in the groups and the people had turned from idols and brought them to the missionaries, while the balustrades of pulpits were composed of the spears that had been used in their former warfare, and Oro, the great war-god, was used as a wooden prop to sustain the roofs of the outhouses. I have been shortening the

periods that you might see what great things God has done. Take from 1878 to 1892, and I reverently say there was nothing in the original Pentecostal days to exceed what fourteen years have seen among the Telugus. In one day in 1878 there were 2222 baptized. In six weeks there were 5000 baptized, and in ten months 10,000, and in the last current year 10,000 more. The largest church on earth to-day is not the Metropolitan Tabernacle in London ; it is the humble church in Ongole, among the Telugus, for that has between 30,000 and 40,000 members, and yet missions are a failure ! Go and read the story of those seven years with William Johnson in Sierra Leone, and of the thirty-seven tribes of slaves in that colony rescued from slavery. See him laboring there to preach the Gospel among those people that had no language to converse with each other, unless it was a little bastard English ; living in promiscuous concubinage ; warring on each other ; committing every crime ; having no respectable trade. Johnson died in seven years, but left a model State, with no remains of heathen orgies, with every trade and respectable calling represented ; just as William Duncan, among the North American Indians, established his model State, and one of your most accomplished statesmen, a Governor-General of Canada, the master of eight different languages, went over there, and said he could not find any terms in any language he knew to describe the greatness and glory of the Gospel triumphs in Metlakahtla. But we may come down to shorter periods even than these. You can find within one single year in the history of missions triumphs that equal, if they do not transcend, the triumphs of the Day of Pentecost and the days immediately succeeding. Oh, for a believing Church ! Oh, for a Church that knows the facts, and is inspired by the knowledge of them !

Now, as I draw this discourse to a close, I desire only to add that there are two little sentences in this impressive text that ought to furnish the motto of the new century. Carey did not emphasize them, but I want to emphasize them : " GRUDGE NOT," " FEAR NOT." The two obstacles to the missionary progress and triumph of the Church to-day—I appeal to you that know most about it—are they not these ?—a spirit of unbelief on the one hand, that fears to do great things for God ; and a spirit of selfishness on the other hand, that makes it impossible to do great things for God. If God would cast out from us this day the demon of unbelief and the demon of selfishness, and all the other little demons that are their offspring, and like to inhabit the same house with them, what great and mighty things might be done for God ! I proclaim my confidence that this Gospel is a supernatural Gospel, and, therefore, it must have a supernatural Spirit, for conversion is a supernatural work. Conversion is not reformation. The Word of God is not inspired as Milton was inspired, or as any other man was inspired, or his writings. The Holy Ghost is not a mere influence, but a person, and when you will give men this supernatural Gospel enforced by the supernatural Spirit, you will have the supernatural work of conversion. And we must have absolute confidence in God, and so

cast out unbelief. This world must be reached by the Gospel. Is not God mightier than man? Is not the Word of God mightier than the superstition of man? If God could make the woman bowed with infirmity stand straight, and restore the maimed limb, cannot He restore even a withered soul; cannot He give back lost faculties, where there is a moral and spiritual atrophy; cannot He give the roundness and symmetry of health, and even life from the dead? Faith must dare to do great things for God, and look for supernatural interposition. We are to bring the five loaves and two fishes first of all to a supernatural Saviour, and ask Him by a supernatural blessing supernaturally to increase them. Then we shall take up our twelve basketfuls of fragments after all have been satisfied. Oh, would to God we could understand this! If God is with a man He can put a thousand to flight, and two men can put ten thousand to flight; but if God withdraws Himself from the Church, that shall be reversed, and one infernal foe shall put a thousand disciples to flight, and two shall put ten thousand to flight. I thank God for one sweet experience that has made the last few years radiant in my own life. I never knew what it was to cast myself absolutely on God until perhaps the last three years, and I never knew what a God I had until I did it. Let the Church come right up to this point, that without taking counsel with men, of difficulties and obstacles and embarrassments, she just casts herself with Divine abandonment on her God and says, "This is God's work, and God's power and grace are behind it, and God's commission and commands are in it, and therefore we will undertake this work to give the Gospel to the human race, looking to God for men, and for means," and the Church will do the work, and she will do it possibly before this century closes.

And then as to selfishness. That is the root of all sin. Did you ever think of this, that there is a danger in simple indulgence; that there is a risk in saying to myself, "I want this gratification, and therefore I will have it"? Very bad spiritual logic, by the way! Did you ever read that singular story upon which Balzac has founded one of his tales, that story of the magic skin that invested its wearer with a certain power to obtain whatever he wished, but which with every new gratification shrank in dimensions until by and by it crushed him to death? That magic skin is selfishness. You get your wealth, but you shrivel; you gratify your desires, but there is an atrophy takes place in your moral and spiritual faculties. Your eye gets blind to the vision of anything beyond your material interests, and your hand gets paralyzed as to reaching out blessings to other souls, and your heart gets too narrow to understand or sympathize or love. What selfishness is in the Church of God! Just think of our houses and lands and equipages, our libraries and works of art, our personal decorations, our ornaments and jewelry, the furniture and the garniture of our homes, and then think that one thousand millions of the human race are yet without even the knowledge of God, and there are eight hundred and fifty millions that never heard that Jesus Christ died for men! "He

that saveth his life shall lose it; and he that loseth his life for My sake and the Gospel's, the same shall save it."

Once more then with reverent hand I peal out from God's belfry: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; fear not, spare not, lengthen thy cords, strengthen thy stakes; for thou shalt burst forth on the right and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." We know God's season, that it is now high time, the very hour when we should awake out of sleep, for the end of the world is drawing nigh, "And now is our salvation nearer to us than when we first believed." Let us, as one man, covenant with Almighty God that from henceforth all we are, and all we have, and all we represent, shall be consecrated to the glory of this Gospel and the salvation of the lost!

THE ANTI-MISSIONARY CRUSADE IN TURKEY.

BY THE REV. JAMES JOHNSTON, BOLTON, ENG.

Expectations that the privileges which the Porte had granted to religious teaching and schools would be consistently maintained are not at present being realized. Throughout the Ottoman Empire there are distinct signs of the decay of religious toleration, as shown in the opposition of the Turkish Government to missionary work of every kind, and by the Sultan's endeavor to throw off the obligations which in past years he has accepted at the hands of the Christian powers of Europe and the United States. By different international conventions, such as the French Capitulations of 1740, the British Capitulations of 1809, the Treaty of Berlin, private agreements with America, and notably the Hatti-humayoun of 1856, at the close of the Crimean War, the Porte gave to missionaries the right of carrying on their labors in that country. To Roman Catholic clergy, American and English missionaries, every facility was granted in harmony with these treaties, and no ground of complaint had been raised. Within the last three years the atmosphere has changed. Strong pressure in the shape of intolerant regulations, which are supposed to have been prompted from abroad, has provoked consternation in religious circles. Unfortunate as this is for the representatives of mission work, it must eventually, if persisted upon, be more disastrous to Turkey itself. The magnificent services which have been rendered by the Bible and missionary societies, conspicuously the American section, in the Turkish dominions cannot be ignored, and even the Turks are recognizing the power of an enlightened press. No doubt can be entertained of the vexatious and unfair nature of the measures taken against Christian institutions, otherwise the officials of the American and English Bible and missionary societies in Constantinople would not have made the protest which is arousing wide-

spread sympathy westward. Much less would most of the time of the United States minister have been occupied for the past two years in attempting to obtain permission to reopen schools and churches which have been arbitrarily closed. It is said in some quarters that the Turkish officers attribute no little of the discontent and agitation among the Armenians to the teaching they have received in the American mission schools, which they are determined to put down at all hazards. In other directions it is surmised that, as the educated Hindoos are fearful for the future of their native religion because of the pervading spirit of Christianity, so the Turks are uneasy concerning the assaults of the same faith upon the prestige of Islam.

Turkey's antagonism strikes directly at the literature and church buildings of foreign missions. Of late the most annoying restrictions have been placed on the free circulation of books in the provinces, particularly the Armenian provinces, by the provincial authorities, even after these works have received the official censor's stamp at Constantinople warranting their distribution. Hence, the stamp is no guarantee against the inquisition of any petty officer in rural districts. As much trouble is caused to travellers, who are perpetually annoyed by the detention or confiscation of their books. They often find a pocket Bible taken from their luggage for the examination of which two days is required, and it is next to impossible to get a book on geography or history through the custom house except it undergoes mutilation. A few facts on this point will illustrate the *modus operandi* of Turkish injustice and oppression. In December, 1889, at Derezor, seventy-nine copies of the Bible, or parts of it, and one hundred and seventy-nine volumes of other authorized works were confiscated and publicly burnt as "injurious," while Bibles, hymnals, and similar works are constantly described as pernicious and "seditious." Although the calling of colporteurs has been officially permitted for upward of sixty years, over thirty cases have occurred in the last two years—most of these in 1891—of colporteurs being arrested, their books seized, detained, mutilated, or defaced, and no satisfaction ever offered. An agent of the Bible Society who was arrested in November, 1891, and his "authorized" stock seized is still on bail, and until February of the present year his Bibles remained under examination. It is no exaggeration to say that between 1889 and 1891 thousands of such books have been taken and destroyed. The official authorization of the literature in question by the *imprimatur* of the Minister of Public Instruction, which makes it a lawful article of commerce, is ignored by the local authorities, who seem to think that in proportion to their zeal in suppressing book circulation they will have the approval of their superiors in Constantinople. The position of the colporteurs is aggravated by a bill now under consideration, which unmistakably gives legal sanction to the restrictions from which the missionary societies are suffering, and prevents them, in common with the Bible depots, from selling "authorized" books in any part of Turkey.

Another serious complaint against the Porte relates to the law of 1891 on the subject of church buildings, confirmed by a general order issued in February this year. It forbids missionaries to use their houses as churches or schools, save a special imperial firman is obtained. By such an enactment prayer-meetings and teaching in private houses are prohibited, which means practically the stopping of missionary evangelization altogether in districts where the people are too poor to pay for the erection of a licensed building. The difficulties in securing this permit are so great that friends of education and religion will be deterred from endeavoring to obtain it, and consequently the government's reprehensible procedure will close missionary establishments wholesale. Upon all of an alien faith, and the Armenians in particular, who are divided into many branches, this measure will tell with harsh severity. When means have been procured and plans for building adopted, the obstacles in getting a firman are then almost legion. The application must be approved by thirteen parties or persons in writing, beginning with the neighbors of all sects, the nearest Mohammedan notables, numerous functionaries, municipalities, courts, and councils, before it can be dispatched to the Council of Ministers who lay it at the feet of His Imperial Majesty. To show how hardly this will deal with communities in rural places, it has been pointed out that a rival sect has hindered for ten years the wealthy and influential Armenians of Constantinople receiving permission to erect a church. Similarly as regards missionaries, whether they are Catholics or Protestants, any one acquainted with the Capitulations knows that the interdict is a violation of religious rights, and disabuses the hope that freedom in exercise of religious worship, which was exhibited by the Sultan's predecessors, will be honored by the Sultan and his government to-day. If it be correct that the Sultan, who reconfirmed the right of missionaries according to the Treaty of Berlin, has not been fully apprised of the shameful manner in which provincial authorities are treating some of the most loyal subjects of his empire, it will not be long ere the facts are presented for his consideration.

Rumors are current respecting the influence which France has been exerting at the Porte. So far the negotiations of the French Embassy have been strictly private, and are credited with matters bearing on Catholic missions only. More surprising is it that the American Minister, who—to his honor—has championed the claims of American missions, has been informed that the British Embassy entirely shares the Turkish view, and concedes vital points to the Turks. If this be so, British diplomacy, as it is remarked, has blundered, and, very early, British citizens engaged "in the most humanizing of all labors" will feel the full force of a retrograde step which must soon engage Sir Clare Ford's attention. As the Vienna correspondent of the London *Times* states, "there is ample room for a little plain speaking on the part of the English Foreign Office," which, as a rule, is disinclined to espouse the cause of foreign missions. One thing is clear, the new persecuting measures affecting the subjects of

many nationalities will make it imperative upon the English, German, and American Governments to remind the Turks of their pledges, and to impress upon the Sultan the justice of defending the interests of missions, irrespective of the community or race with which they may be identified.

THE CHURCH OF RUSSIA.

BY W. ARMITAGE BEARDSLEE, YONKERS, N. Y.

ORIGIN AND EXTENSION.

There is an ancient Russian tradition, preserved by Nestor, which says that when St. Andrew, one of the twelve apostles, was making his missionary tour across the Black Sea and up the Dnieper River into what was afterward to be known as Russia, he planted a cross on the hills where the city of Kief now stands, and gave utterance to this prophecy, "Behold these heights, for they shall be illuminated by the grace of God! Here a great city shall be built, and God shall have in it many temples to His name!"

Nine hundred years were to pass in the dreary round of savage life on the Russian steppes before that traditionary prophecy should find fulfilment, and the Russian Church begins its history with the baptism of the Grand Duke Vladimir, A.D. 988.

From that time until the present the Church of Russia has met with almost uninterrupted success, growing as the Sclavonic Empire has grown; first, reaching out beyond the principality of Kief and embracing the Grand Duchy of Muscovy, with its capital at Moscow; then, at the time of Peter the Great, it extended to the Baltic Sea and planted its cloisters and cathedrals in the swamps of St. Petersburg, and in the present century it has found its way to the far-off cities of Siberia and even to the Aleutian Isles and Alaska.

GOVERNMENT AND MEMBERS.

It is the State Church of Russia, receiving its revenues from the imperial budget; yet in matters of doctrine and religious life it is entirely independent of the State. The final authority, after the Scriptures and the œcumenical councils, is not vested in the Emperor, nor in a pope, but in the Holy Governing Synod, composed of the leading ecclesiastics of the land, receiving their appointment from the Tzar. From those recommended by this synod the Tzar appoints the bishops of the sixty-seven dioceses into which the empire is at present divided. Each bishop has a consistory, with which he must advise in the management of diocesan affairs. Aside from these officers of the Church, who are always selected from the black clergy—that is, those who live a monastic life—there is

the great body of white or secular clergy, in actual charge of the parish churches. Of these there are over thirty-seven thousand, assisted by an almost countless number of minor officials, as deacons, readers, and vergers; while, according to the most recent reliable statistics, the number of communicants is not much less than seventy millions.

Here is an immense organism, extending over an eighth part of the land of the globe, venerable for its antiquity, closely united to the Church of the Fathers by its lineage, its liturgy, its literature; with ancient cloisters and magnificent cathedrals; counting among its adherents many millions of men, some of them the purest and the holiest that ever have graced the Christian Church; yet the condition and the destiny of the Russian Church have received but little attention from Western Christendom.

It has been the custom roughly to divide all Christians into the two great bodies of Protestants and Romanists, and if the existence of the Eastern Christians was recognized at all, they have been vaguely designated as "a more ignorant and debased species of Roman Catholics." Such a classification is quite false, and, at any rate, it is hardly fair so lightly to condemn the faith of seventy millions of professing Christians.

ITS PRESENT CONDITION.

There are two considerations that are fundamental to an understanding of the present condition of this Church. In the first place, we must not expect to find in Russia a Western church. The old Russian blood is Asiatic, and the spirit of Russian life to-day is more Oriental than Occidental. One of her princes has said that Russia might be compared to a grand building, the exterior of which—the façade as it appears to the world—is indeed European, but the interior constructed and adorned in an Asiatic style. Again, Russia though territorially in Europe, has been isolated by its language. It was both to the gain and to the loss of the Russian Church that at the very beginning of its history the Greek missionaries, SS. Methodius and Cyril, translated the Scriptures and the liturgy into the Sclavonic tongue. It was well enough for the time that the vernacular should be used in public worship; but by that act the Russian Church was separated from the rest of the religious world, and left to struggle forward as best it might. In the kingdoms of the western part of Europe, though for a time Christianity and civilization may have suffered from the universal use of Latin as the ecclesiastical language, yet in the end it proved a boon of incalculable value, for by it the West was bound together, and became an heir to all the thought and learning of antiquity.

As a result of these two conditions, the Church of Russia to-day is something very different not only from the various Protestant bodies of Europe and America, but also from the Church of Rome, with which in the minds of many it has been confounded. It may seem strange to say so, but there is a more fundamental difference between the Eastern Church and the Roman Catholic Church than there is between the Roman Catholic

and the Protestant, for, great as is the difference between these last, they are both Western, both progressive, both adapt themselves to the changes and advancement of civilization. Action has been their watchword, strife has been their history, the world has been their field. Both have been characterized by great intellectual and artistic achievement, by unflagging missionary zeal, and by vigorous spiritual life, manifesting itself in all manner of benevolent enterprises.

ORIENTALISM OF THE RUSSIAN CHURCH.

The East, on the other hand, has had no history. Action and reaction, energy and progressiveness, are there unknown. Centuries may come and centuries may go, but the Orient is still the same. Round and round in the same paths, the children walk where their fathers have trodden before them. Everywhere there is the same hatred of foreign influence, the same dislike of innovation, the same clinging to the venerated past. That which always has been is that which always should be. The earliest Christian basilica is the pattern for almost every church in Russia. The artist of to-day must paint the Virgin or the Saviour as the Byzantines did a thousand years ago, when the Russian Church was planted. That Church takes pride in calling itself the orthodox, the changeless, the immutable, the only one that has been faithful to the traditions once delivered to the saints. The Pope himself is regarded in the East as only the first of Protestants. The controversies, reformations, and revolutions that have disturbed or purified the Western churches have scarcely excited a ripple on the slumbering waters of Eastern thought and life.

EFFECT OF THIS ORIENTALISM.

This native Orientalism has fostered a tenacious adherence to every ancient rite and ceremony. It has magnified the importance of liturgical details until they have usurped the chiefest place. It has continued and cultivated the old Sclavonic heathen superstitions. So far has this blind reverence for the letter been carried, that when Nicon attempted, after the invention of printing, to substitute printed liturgies for the old manuscripts, which were full of the errors of ignorant copyists, many of the Russian clergy absolutely refused to receive the corrected editions, insisting that the old were better. Thus, contrary to the experience of the Western Church, the sects of Russia are the exponents not of progressive ideas, but are the most ultra of all conservatives. The Protestants of Russia protest not against the corruptions of the established Church, but against the removal of those corruptions!

FUTURE OF THE RUSSIAN CHURCH.

This Orientalism, which has been so potent in moulding the destiny of the Russian Church in the past, which has left its water-mark on every page of Russian Church history, will it forever continue its sway, or is

there hope that some day the spell may be broken? It is impossible to foretell. The future of Russia and of the Russian Church is one of those fascinating yet elusive enigmas that invite thoughtful inquiry only to mock and evade the inquirer. There are hints and indications that may mean much, or they may mean little. Russia seems slowly to be yielding to the powerful influences of Western civilization. Schools and universities are being gradually improved. The widespread ignorance of both clergy and laity is being dispelled. A new ecclesiastical literature is springing up. Within the last twenty years a well-supported missionary society has accomplished wonders for an Eastern church; and, above all else, the Russian Church, though bound by tradition, is not, like the Roman Church, bound by an infallible decree. There is no Russian vicar of Christ. The study of the Scriptures in the vernacular, though sadly enough neglected, has never been forbidden; and though many corruptions both of doctrine and of practice were introduced from Constantinople at the time of the founding of the Church, and have been persistently maintained as of the essence of the faith, yet no Council of Trent, no Conclave of the Vatican, no infallible bull, has placed the Russian Church in a position from which it would be impossible to retreat.

"God be praised," said a devout Russian churchman, "God be praised, it is still in our power to redeem the future!"

CAREY'S COVENANT.

A Missionary Manual.

BY THE EDITOR-IN-CHIEF

It was October 7th, 1805, thirteen years, almost to a day, from the day when that first mission compact was signed at Kettering, that Carey, Marshman and Ward, at Serampore, drew up their famous spiritual "Covenant." It covered twelve printed pages octavo, and was read publicly at every station at least once a year. The fact that this is the centenary year in Baptist missions makes the publication of this Covenant especially appropriate.

If any one would see what sort of men God chose to lead the van of His modern missionary host, let him study that "Form of Agreement" respecting the great principles upon which the brethren of the mission thought it their duty to act in the work of instructing the heathen. Dr. George Smith calls it a *preparatio evangelica*, and well adds that it "embodies the Divine principles of all Protestant scriptural missions, and is still a manual to be daily pondered by every missionary, and by every church and society which may send a missionary forth."

We give its most important parts for personal reflection. It reads as follows:

"It is absolutely necessary,

"1. That we set an infinite value upon immortal souls.

"2. That we gain all information of the snares and delusions in which these heathen are held.

"3. That we abstain from all those things which would increase their prejudices against the Gospel.

"4. That we watch all opportunities for doing good.

"5. That we keep to the example of Paul, and make the great subject of our preaching, Christ the crucified.

"6. That the natives should have an entire confidence in us and feel quite at home in our company.

"7. That we build up and watch over the souls that may be gathered.

"8. That we form our native brethren to usefulness, fostering every kind of genius and cherishing every gift and grace in them, especially advising the native churches to choose their own pastors and deacons from among their own countrymen.

"9. That we labor with all our might in forwarding translations of the sacred Scriptures in the languages of India.

"10. That we establish native free schools, and recommend these establishments to other Europeans.

"11. That we be constant in prayer and the cultivation of personal religion, to fit us for the discharge of these laborious and unutterably important labors. Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy.

"12. That we give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and His cause. Oh, that He may sanctify us for His work! No private family ever enjoyed a greater portion of happiness than we have done since we resolved to have all things in common. If we are enabled to persevere we may hope that multitudes of converted souls will have reason to bless God to all eternity for sending His Gospel into this country."

In this solemn compact, which sounds like an apostolic document, twelve cardinal principles are carefully set forth:

1. Valuing human souls at an infinite worth.
2. Informing themselves as to their actual needs.
3. Avoiding all putting of stumbling-blocks in their way.
4. Watching opportunity to do good unto all.
5. Preaching Christ crucified as their one theme.
6. Inspiring confidence by a Christ-like life.
7. Establishing schools for Christian education.
8. Watching over and training native converts.
9. Raising up a native ministry for service.
10. Translating the holy Scriptures into the vernacular.

11. Cultivating prayer and self-culture in piety.

12. Surrendering self unreservedly to God and service.

To this nothing remains to be added to give completeness and symmetry. It reads like an inspired paper. The marks of the Holy Ghost are upon it. And we commend it to all friends of missions, and especially to all who have in view, or in thought, the field of missions. It need be no matter of wonder that—although the first Hindoo convert, Krishna Chundra Pal, was not baptized as a Protestant believer until 1800—fifty years after Carey's death the native Protestant community, in 1884, numbered half a million, with ordained native pastors outnumbering the missionaries, and every decade witnessing an increase at the rate of eighty-six per cent.

Let this covenant be to the Church of Christ, as we start on a new century of missions, a trumpet peal of God for a new advance.

ZARATHUSTRA AND THE ZEND-AVESTA.

BY ALFRED HILLEBRANDT.

By Avesta or Zend-Avesta is understood the sacred books of the Parsîs, who honor Zarathustra, or Zoroaster, as the Greeks call him, as the founder of the true faith. The Zoroastrians are no longer numerous. The tide of Mohammedan conquest which swept over Persia in the seventh century of our era uprooted the Mazda religion, and only a few of its devoted followers escaped to India, where they found an asylum among the tolerant Hindus. There they remained unmolested to this day, and the Parsî communities of Bombay, which number about 150,000 souls, constitute the bulk of the remnant of the once numerous followers of the Persian prophet. They are mostly merchants, occupying brilliant social positions and distinguished for their liberality.

The religion of Zoroaster has little to commend itself to modern European sentiment, no letter of recommendation to present to us. Neither temple nor monuments bear testimony to its former might. Zoroaster taught men to pray to the Creator ; made truth, in thought, and word, and deed, the basis of his ethical system ; and taught that agriculture was one of the most honorable pursuits.

What remains of the Avesta text would hardly fill a large quarto, but the records of classic, as well as of native writers, leave no room to doubt that this is a mere fragment of a once voluminous literature, the greater part of which was probably destroyed at the Mohammedan invasion. The Parsîs charge Alexander the Grecian with having burnt the State copy of twenty-one volumes with the palace of Persepolis, but, at any rate, it is agreed on all sides that the Sassanides followed and supported the Mazda religion throughout their dynasty.

The fragment that has come down to us is written in the Pahlevi alphabet employed on the coins of the Sassanides. But the Avesta undoubtedly dates from a far earlier period than the Sassanian dynasty. The ideas conveyed in the text were thoroughly developed in the time of Philip of Macedon and earlier, and the account given of the Zoroastrian religion by Theopompus, born B.C. 380, agrees with the Avesta in all essentials.

If it had originated in the time of the Sassanides, it would naturally have been written in the old Sassanian language and not in an independent language intimately allied with the Old Persian and Sanscrit dialects. The Sassanides must, therefore, have received the text in a foreign tongue.

From this we may conclude that the priests which taught this religion were foreigners. They were called Magi, and both Greek and Persian authors assign their origin to Media. Grecian writers speak of a race of Magi, and originally the term had doubtless a national signification. They differed from the Persians not only in language, but in customs. Herodotus says that the Persians buried their dead, but that the Magi exposed theirs ; a custom which became universal among the Sassanides. The Pushtoo, or language of Afghanistan, has a closer affinity to the language of the Avesta than any other known language. The term Zoroaster, like Christ or Buddha, is rather a title than a name, and his origin is lost in the myths of antiquity, in which he is represented as the foe of the demons. All creation waited for his coming to put an end to the dominion of evil. He spoke the words that shattered the dominion of the devils by proclaiming the laws of Ahriman. But although his life is obscured in fable, there is no room to doubt that he was a real existence ; the obscurity in which he is enveloped simply indicates the remoteness of his time. The names of his father and daughter and his own family name (Spitama) are preserved, and his writing indicates a marked individuality.

These writings are divided into two clearly distinct parts—the Gathas, and the remaining Avesta. The Gathas or songs embrace five, or, according to an internal division, seventeen chapters ; they are in metrical verse, and written in an obscure dialect, constituting the most difficult text in the realm of Indo-Germanic philology. They are supposed to be more ancient than the Avesta, in which they are occasionally cited.

The Gathas are nearest to Zoroaster, and were compiled either by himself or his disciples. They represent him as a teacher of great gifts ; he is evidently not merely the founder of a religion, but a leader and reformer who delivered his people from great evils. He regarded himself as one of the last of a long series of prophets, and came to restore order among the people of Ascharan the pious.

The Gathas treat of actual realities, free from myth or miracle, but indicate clearly a deep religious movement of which Zoroaster was the leader. The people who listened to his teachings were pastoral and agricultural communities, worshippers of the Devtas, between whom and the worshippers of the Ahuramazda, the Creator, there was a prolonged struggle.

This earlier portion of the writings is distinguished as the Zend. The Avesta is of more recent origin, but it, too, dates back to a common Indo-Iranian source, while its mythology is far more ancient than even the Zend, carrying us back to the worship of Mithras the sun-god. Some of this old mythology has been treasured up in the Avesta, and in our estimate of this latter it is necessary to bear in mind that it is an importation.

The utmost care is enjoined to guard against the pollution of the three sacred elements, fire, water, and earth, hence it is that the bodies of the dead may be neither burnt, buried nor thrown into the river, but must be exposed on the Towers of Silence to be disposed of by birds of prey.

The Parsî creed includes the doctrine of a judgment day, when the battle between good and evil will be fought to a close, the evil banished into darkness, and the world, being renewed as a kingdom of light, will endure in the sunshine of Ahuramazda's presence forever.—*Nord und Süd, Breslau.*

OUR INDEBTEDNESS TO CHRIST FOR TEMPORAL BLESSINGS.—PART II.

BY REV. T. LAURIE, PROVIDENCE, R. I.

We have looked at the dwellings where Christ is not known, but the condition of the house determines the condition of woman, for she is the housekeeper, and when several generations cook, eat, and sleep in one room, such as has been described, and when wood is so scarce that dried manure is often the only fuel, the influence of such homes on neatness and morality need not be told. Think of family prayer being observed by one of several families in such an abode! And if such homes are full of discomfort in health, what are they in sickness? Woman in her hour of sorrow often has no other sick-room than Mary found in Bethlehem. Many are born, and many mothers die every year among the cattle. If the child is a daughter it is not counted with the family, but is matter for mourning and lamentation. Think of the mother in such circumstances! Then mothers who toil in the fields all day carry home their babes and heavy hoes at night, where they prepare food for their husbands, and wait till he has finished before they think of eating. If in Mosul a missionary had taken his wife's arm in the street a mob would have gathered at once; and when in Bûhtan Dr. Grant found a dormitory separated by a curtain from the rest of the apartment for the use of his host and hostess, he entered the fact in his journal as a very rare refinement. In the homes of the wealthy the visitor is entertained in the divan khanch or guest-room not only with coffee, but also with fragrant sherbets and costly perfumes, but no woman is to be seen, and no allusion to the ladies of the household would be tolerated for a moment.

On the country roads the fellah rides his donkey smoking his pipe,

while his wife trudges behind on foot, and sometimes carries either a babe or a burden besides.

It might be unjust to say that this position of woman is wholly the fruit of Mohammedanism, but it is no injustice to affirm that the wrongs of woman are greatly aggravated by that system. The writer once frequented a mejlis of Moslem gentlemen to improve his Arabic, and he could not help noticing that whenever woman was the topic of conversation, there was not one thought for her personal comfort or advantage, but she was viewed only as something available for man's enjoyment, just as a class among ourselves once talked about the slaves.

In 1843 Dr. Grant and the writer were one day busily making up our mail for the post, which then left only once a fortnight, when the wife of a rich Moslem led in her son for medical treatment. As she came frequently, she was without an attendant. She was about thirty years of age, unusually prepossessing in appearance, and her little boy was not far from ten years old. Dr. Grant asked her to wait till he finished his letter, but mistaking this for a refusal, she began to plead with tears. "He is all I have in the world." "Are you not forgetting your husband?" said the doctor. "Husband!" she replied; "can a husband love? He is a stranger to me and I to him. The religion of Jesus does not allow such things as ours." We knew that other wives had been added to the household, and they embittered a life that was already almost insupportable. Even her son had been trained to treat her with contempt, and while she pleaded for him as only a mother could, he mocked her and arrogantly ordered her to be still. After prescribing for the boy she told her own ailments, but they were not such as medicine could reach; only kindness from those who owed her kindness could remove her troubles.

Go through Oriental countries and you will see enough of the condition of women to make the heart ache; but however much is seen, behind those windowless walls is much more that is not seen, and known only to Him who bare our sickness and carried our sorrows; but mere bodily suffering or social distress is not the whole. There are wrongs greater than these.

Among all the Nestorians, whether in the mountains of Kurdistan or on the plains of Persia, in the year 1835 there was only one woman who could read, and she was the sister of Mar Shimon, the patriarch; afterward her sister and a cousin followed her example. This is a fact whose deep significance few can appreciate. Ask one if she wanted to learn, and the answer would be, "I am a woman," as though that fact settled the question. It is not strange, then, if in their ignorance they were lacking in those things that are lovely and of good report. As a body they were most unlovely. Their outbursts of passion were terrible. The list of wives who hated their husbands equalled the list of husbands who beat their wives. So said Miss Fisk in Persia; and a lady in Syria who knew them well said to the writer that the beatings were only too well deserved. When they begged Miss Fisk in the name of the Virgin Mary to help

them, she answered, "I will save you from your husbands by helping you to love them." The writer had no conception how rapidly the tongue could run till he heard one of their outbursts of rage. No wonder they could drive tax-gatherers from the villages. None who ever listened to those shrill cries and looked on their frenzied motions could ever ask, Why were the Furies described as women? It is a type of the nature and extent of the change wrought by missions, that at the jubilee in Oroomiah, in 1885, when the women who could read their Bibles were asked to rise, eight hundred women responded and were counted, but these were only representatives of a much larger number who had not only learned to read the Gospel, but had felt its power to sanctify.

Wherever the missionary goes in that land men and women learn how Jesus Christ creates blessed homes, filling them with His own peace. Woman there also as with us labors to impart to her sisters the same blessings she herself has received from her Saviour, and the work is much more extensive than appears.

In the year 1885 strangers from the vicinity of Lake Van brought an account of a woman in that region who, unlike others, read her Bible and lived a very blameless life, yet was treated with bitter hate. They told, too, how she wept more over their sins than over the treatment she endured. The missionaries resolved to search her out. So next spring one went to that part of the mountains and found Nazloo, a student who had gone out from Miss Fisk's seminary more than twenty years before, and had long been lost sight of. She had married, and had led her husband also to her Saviour. Then under her inspiration they had gathered a school in their own home, though they had only two or three other books besides her Bible, and though they were poor themselves, yet to some who lived at a distance and wanted to attend the school they gave a home, sharing with them their own scanty means. Who can estimate the good wrought by this one woman in her poverty, far from all Christian fellowship? And what an encouragement to support missionary schools that thus reproduce themselves in spite of such discouragements, creating new centres of light amid the darkness! It seems as though woman in such lands, grateful for the priceless blessing Christ brings into her earthly life even before she enters heaven, goes far beyond us in seeking to impart the same to others. How small our benevolence appears by the side of the self-denial of Nazloo!

Signor Prochet, of Rome, mentioned that the very useful Bible wagon of the Waldensian Church in Italy is superintended by a Jew converted to Christ, who is remarkably efficient in the discharge of difficult and important duties.

THE PRESENT CONDITION OF THE PEASANTS IN THE RUSSIAN EMPIRE.

BY VICOMTE COMBES DE LESTRADE.

The emancipation of the Russian serfs by the Emperor Alexander II. was an act which filled Europe with admiration and his people with gratitude. But while no one doubts the liberality and beneficence of the Emperor's intentions, the so-called emancipation has proved only a delusion. True, the seigneurs were stripped of their authority, but, by the terms of the edict of 1861, the authority formerly vested in them was formally transferred to the *Mir*. This *Mir* is a village commune—an assemblage of families holding a certain quantity of land in common, bound to pay certain annual revenues on account of it, and in order to satisfy these obligations, invested in its collective capacity with powers over the individual equal to, if not transcending, those exercised by the seigneurs.

Under the old seignorial system the serfs had to render certain services to the seigneur, who was, of course, responsible for their support. To this end each serf had a certain portion of land allotted to him to be cultivated at his discretion. Under the Act of Emancipation the Government stepped between the seigneurs and serfs, paid the former an indemnity to compensate them for lost services, and transferred from them an area of land equal to what had been allotted for the maintenance of their serfs under the old system. The land thus allotted to the serfs was not allotted in severalty, but given in the lump to the *Mir*, which in its collective capacity exercises a despotic control over its several members, assigning to each family, according to its numbers, the land which it is bound to cultivate, and which may consist of several parcels far removed from each other. The Government having indemnified the landlords for the loss entailed by the emancipation, arranged to recoup itself by a land tax, which, covering principal and interest, should extend over seventy-nine years. This tribute is exacted from the *Mir* in a lump, and the *Mir* apportions it among its several members, according to the extent and value of their several holdings. This division of the land has no permanency. Periodical redistribution was made the rule to provide for allotments to new-comers.

The cultivation of the village lands under the communal system for the equal benefit of all might have its advantages under certain social conditions, but the system of individual holdings, which ordinarily change hands every five years, can only be disastrous. There is no encouragement for the peasant to improve his land, and, excepting in those few districts in which the land yields a revenue over and above its burden of taxation, the peasants resort to a thousand artifices, and even to supplication, that less land be given them. The *Mir*, however, enforces its behests rigorously, since lightening the burden on one man's shoulders could only be effected by adding to the burden of others,

The *Mir* has the power of banishment to some other village—not a neighboring one—or to Siberia.

The law provides that a debtor peasant may withdraw from the *Mir*, if he wishes, but on the following impossible conditions :

1. He shall abandon his portion of land.

2. He shall put himself *en regle* as regards his military service.

3. He shall discharge, both he and his family, every debt, whether it be payable to the *Mir*, to the district, or to the commune, and pay the taxes levied for the current year.

4. He shall have no process pending against him.

5. He shall have no judgment against him unsatisfied.

6. He shall have the consent of his parents, no matter what age he may have attained.

7. If he leave children, he shall provide for their maintenance.

8. He shall pay all undivided claims (*redevances afférentes*) on the land which he may have received in fee from the seigneur.

If the peasant with his individual earnings and savings should succeed in paying off his personal share of the seventy-nine years' annuity on the land, he would become free of the *Mir*, and would still be entitled to take part in its councils. But if the *Mir* buys up its own land with common funds, the lands remain communal and the peasants bondslaves of the *Mir*.

Another phase of the situation is that the village domain is not always equal to the support of all its members, and in places where there are no local manufacturing industries, the peasants are driven to go abroad in search of work. No one may leave his village without the authority of the *Mir*, and that authority may be revoked at any time ; moreover, the wanderer may not take his family with him. The practical consequence is that if an absent member is doing well, he is heavily blackmailed for the continuance of the privilege of absence.

All the 40,000,000 peasants in Russia are not serfs. Some 11,000,000 are freemen, mostly enfranchised before the act of emancipation.

Theoretically the *Mir* has much to commend it. Every laborer, whether in town or country, is member of a *Mir* in which he can find shelter in sickness, and a piece of land for his support when he grows old ; but all that can be said in favor of this institution may, with equal truth, be said of the institution of serfdom. The act of emancipation did not change the rights and duties of the serfs in any way ; it simply substituted the *Mir* for the seigneur, and the *Mir* has no bowels of compassion ; it is as needy as the individual, and acts under pressure from above.

The commune is a survival from earlier ages, and the Russian *Mir* is probably a close prototype of human society ; but however charming in its simplicity may be our ideal of the communal life of our remote Germanic ancestors, there is certainly not in the institution of the Russian *Mir* one single point in which liberty and the appropriation of land would not be a thousand times rather to be desired.

Russia is a great country with a great people, but she can never enter the sisterhood of European nations until her rulers shall have given to her serfs a liberty that shall be not merely nominal, but real. There is no greater tyranny than that of collectivity.—*Annals of the American Academy, Philadelphia.*

AN UNIQUE MISSIONARY MEETING ON THE HIMALAYAS.

BY REV. JACOB CHAMBERLAIN, D.D., M.D., DARJEELING, NORTH INDIA.

Sir Charles Elliott, the Governor of Bengal, and Lady Elliott, last week sent out cards of invitation for a reception to all the missionaries of all societies now on these hills, numbering more than eighty, including those working at Darjeeling, Ghúru and Kalimpong, and those visiting this sanitarium for recuperation. The principal residents of Darjeeling, and tea-planters on the slopes of the mountains, and many officials up here on duty with the Governor, or on leave, were also invited to meet the missionaries.

Sir Charles Elliott has had long experience in India, rising from the bottom of the civil service ladder up through the different grades by sheer force of character, until he has now attained, by appointment of the Queen-Empress, to his present exalted position. In Government official parlance, he is styled the Lieutenant-Governor of Bengal, because the Governor-General or Viceroy also has his headquarters in Bengal, and of course officially overshadows him ; but Sir Charles is *de facto* Bengal's governor, having his own Legislative Council and his own corps of secretaries, or cabinet entirely different from those of the viceroy.

Darjeeling, on the Himalayas, from which eighty miles of perpetual snow is seen, is the summer capital of Bengal, and during the hottest months Sir Charles and Lady Elliott occupy "The Shrubbery," as the gubernatorial residence here is named, with its beautiful garden-park around it, and Government offices and chief officials' residences adjacent, and from here the affairs of this great Bengal presidency are, for the time, administered.

The cards of invitation read : "To a garden party on Wednesday, June 15th, at 4.30 o'clock, to be followed by a Drawing-Room, at which an account will be given of the progress of missionary work."

A break had come in the monsoon weather, now upon us, and the clear day, with its view of the highest mountain range in the world, glistening in its mantle of snow, added to the zest with which all parties came together. The Governor and Lady Elliott were exceedingly affable, having pleasant words of cheer for each missionary, as they inquired after their work, and taking special pains to introduce the missionaries and officials, residents and tea-planters who were present. After an hour's very pleasant social intercourse, during which refreshments were served to all, Sir Charles passed through the company, inviting all to come to the "Durbar

Room,'' or reception hall used on State occasions, and the company was soon seated on sofas, divans, and chairs placed in an unconventional manner all around the spacious room.

Pleasant conversation ran on for a few minutes, and then order was called, and the Governor, stepping to a table at the head of the room, gave a brief address of welcome, which was so pleasant and so telling that I have written it out briefly, that others, too, may enjoy it and be helped and stimulated by it.

Sir Charles spoke substantially as follows .

'' Missionary friends, ladies and gentlemen, I wish, in a few words, to say what a very great pleasure it gives Lady Elliott and myself to welcome so many missionaries here as our chief guests this evening. Coming as they do from all parts of our presidency, as well as from other presidencies and provinces of India, and representing so many different missionary societies from so many different countries.

'' We are very glad that so many missionaries can come up to this delightful climate from the burning plains for a little well-earned rest and recuperation after their soul-absorbing and arduous toil at their stations, for it will fit them the better for the heavy work ever before them.

'' It gives us real pleasure to tender to them this small amount of hospitality, with a large amount of sympathy and good-will and of appreciation of the noble and, to India, all-important service that they are rendering.

'' *My long experience in India, in the different presidencies and provinces, has taught me that the British Government in India cannot possibly do the work which, in the providence of God, is our only justification for being here, namely, the civilization, enlightenment, and uplifting of the whole people of India, without the aid of the missionaries.* For extended observation and careful study of the people have produced in me the profound conviction that nothing can lift these millions of Hindus up to the standard of our Western Christian nations in probity, morality, and nobleness of life but that Gospel of Christ that has lifted us.

'' *I view, then, the missionary work as an indispensable, unofficial, and voluntary auxiliary of the Government in carrying out its highest aspirations—the ennobling of the whole Hindu people.* Always, in our tours in the provinces, Lady Elliott and myself find our greatest pleasure in looking up and trying to help and encourage the missionary work of all societies wherever we go. We are grateful to you missionaries for your self-sacrificing labors, and for the help you thus render the Government, and assure you that you will always find sympathy both in ' The Shrubbery,' where we now are, and in ' Belvidere House,' in Calcutta, so long as we continue to occupy it.

'' I wish, further, to say that Lady Elliott and myself have to-day invited you, the leading residents and visitors at Darjeeling, and tea-planters of the district, that you may meet these missionaries and learn of their work, and learn to know them personally, and so, henceforth, take a much

greater interest in their work, and render them the more liberal help. If they give their lives to the work, it is only fair that we should aid in furnishing them abundant supplies.

"I congratulate you all that the last census and the signs of the times all point to a very positive and somewhat rapid progress of the missionary work in India. There is unquestionably an undercurrent working among the higher classes in India toward Christianity, in spite of all the open manifestations against it; and we may look forward with confident expectation to the day when all India shall bow at the feet of Christ, who alone can uplift, purify, and save."

At the nomination of the Governor, Bishop Johnson, the Anglican Bishop of Calcutta and Metropolitan of India, then took the chair, and in a brief address, thanking Sir Charles for his outspoken testimony to the missionary work, and him and Lady Elliott for the kind conception and kind action which had assembled this company, went on to say that his duties as Metropolitan of India, taking him from the Himalayas to Cape Comorin, and from Karáchi, on the Sea of Arabia, to Burmah and Assam, on the borders of China, gave him the opportunity of gauging any progress made in the missionary work not alone of the Church of England, but, to some extent, of all other societies within those wide limits; that when he first came to India a decade ago he did not at once appreciate the amount of preparatory work that had been done. Not to be tabulated in any statistics, not apparent to the eye of the casual observer, but which he now saw to be the chief element of hope for the speedy evangelization of India. He told of the numbers of educated native gentlemen who, to his knowledge, were now privately reading the Bible and endeavoring to conform their lives to its precepts, while still outwardly adhering to Hinduism, who, erelong, when the Spirit of God should mightily move among them, would come over as a mighty host into the Christian Church. He spoke of the wonderful uplifting power which Christianity had already manifested in the Madras Presidency, in those regions where very large numbers of converts had been gathered, and referred to the remarkable declaration of the Director of Public Instruction in Madras, in his last official report on the progress of education, to the effect that, if the percentage of increase during the last twenty years be maintained, the native Christian population of that presidency would, within the next two generations, have surpassed the Brahmin in education, in material prosperity, in influence, and in official position. He intimated that he had come to India interested, indeed, in missions, but practically a pessimist as to their progress; that a decade of close observation had converted him into an optimist, for the well-marked indications now were that India would, in the not very distant future, become an integral part of the kingdom of Christ.

Rev. Archibald Turnbull, B.D., the senior missionary in the Darjeeling district of the Church of Scotland, to which seems to be committed the evangelization of the Eastern Himalayas, gave a terse and interesting ac-

count of the work going on among these hill people with their fifteen catechists and twenty junior assistants at Darjeeling, and twelve out-stations reaching to the base of the mountains—Nipáli catechists for the Nipális, who have immigrated in such numbers from the adjacent kingdom of Nipál in connection with the tea industry ; Lepcha catechists for the Lepchas from Sikkim, and a Bhútia catechist working among the Bhútias who have flocked in from Bhután, and told of the little churches they had already established here with 600 communicants and 1700 adherents, with baptisms of new converts every month. He also spoke of the Scotch Ladies' Zenana Mission in Darjeeling, consisting of three Scotch ladies and one native woman, who carry on their work in four languages, and meet with much encouragement.

Miss Edith Highton, of the English Church Zenana Mission in Calcutta, followed with an intensely interesting account of their methods of work, their hindrances, and their successes.

Rev. F. B. Gwinn, of the Church Missionary Society, in charge of their Boys' Boarding-School and Training Institution in Calcutta, then told of his work, and instanced remarkable cases of conversion of young men of the higher classes from their study of the Bible in mission schools, who had indeed lost all, of property, position, and friends, but had gained Christ, thus effectually answering the oft-repeated taunt that Hindus only became Christians for worldly gain.

Rev. J. A. Graham, M.A., of the Young Men's Guild Mission of the Church of Scotland at Kalimpong, in British Bhután, spoke of the exceedingly hopeful work in his mission, with two hundred baptisms of mountaineers last year, and told how the native Church had organized among themselves a Foreign Missionary Society to send the Gospel into the kingdom of Bhután adjacent, into which no European can yet enter, and how the senior and highest paid native evangelist of the mission, who had commenced the work at Kalimpong twelve years ago, had now resigned his connection with the mission, that he might go forth as the first foreign missionary of the native Church to the turbulent and dangerous regions of Bhután, receiving only the voluntary contributions of the native Christians to support him in Bhután and his family in Kalimpong, since they could not accompany him.

He also spoke for the Scottish Universities' Mission in Independent Sikkim, now under the efficient charge of Rev. Robert Kilgour, B.D., of Glasgow University, who, with his fifteen native assistants, is pushing the work up into Eastern, Central, and Western Sikkim, building their little churches almost on the borders of the perpetual snows—for in Sikkim rise those giant mountains twenty-three, twenty-five, and twenty-seven thousand feet high, towered over by their Monarch, Kiuchiu, Janga, the "Golden Horn," 28,177 feet high, the second highest mountain in the world.

With a hearty vote of thanks to the chairman, the speakers, and to Sir Charles and Lady Elliott, and a cheering cup of coffee as we passed again out through the refreshment-room, we scattered with the intensified conviction and determination that from the eternal snows of the Himalayas to the scorching sands of Cape Comorin

JESUS SHALL BE KING.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

—"Gloomy clouds are gathering more and more deeply on the firmament of the nations. The time when peace shall be taken from the earth appears to be drawing nearer and nearer. The beast out of the abyss displays his head with ever less disguise; the false and secularized church exalts herself more and more proudly; the spirit of the false prophet becomes ever more manifest. Can all these developments turn against the children of God, against the kingdom of our King? Oh, no! They have their Master's warning: 'And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.' All this can but help to hasten their perfection and that of the kingdom of God."—*Missions- und Heidenbote* (*Neukirchen*).

The United Kingdom.

—The Ninety-eighth Report of the London Missionary Society has some introductory remarks which are worthy of being reported at length.

"The present year marks a point of deep interest in the history of Protestant Christian missions to the heathen. In September next the Baptist Missionary Society will celebrate the centenary of the commencement of their great enterprise. Although before that society was formed the Moravians and Danes had been for many years devoting themselves to work among the inhabitants of Greenland and Labrador, and also in South India, with a heroism characteristic of their whole history, and which has made the story of their missions read like a romance of Christian chivalry; and some earnest attempts had also been made to reach the natives and the slaves in the North American colonies, and in the West Indies, by the Society for the Propagation of the Gospel in Foreign Parts, by John Wesley and by the Countess of Huntingdon; yet, by common consent, the formation of the Baptist Missionary Society has been regarded as the true beginning of the great missionary movement, which has been so marked a feature in the life of this most marvellous century.

"The record of the work of the Baptist Missionary Society, from the first days of the Serampore Mission to the latest development of its energy and enthusiasm for Christ in the Congo Mission, has been a splendid history, and the success which has attended their work in every field is a witness to all the world of God's faithfulness to His promises.

"The London Missionary Society is the oldest of the societies which have been formed under the inspiration of the example set to the Church of Christ by the Baptists; and the directors rejoice exceedingly in all the blessing which has been bestowed on their brethren, and pray that larger usefulness, richer harvests, more rapid and triumphant progress may be their experience in the days to come.

"It was only fitting that a year of such special interest in the history of missions should be marked by special and enlarged effort for their advancement. The most conspicuous result of the first century of this great enterprise has been to reveal its vast extent and the urgent nature of the world's need. This society has for years past been learning that the great fields are practically only just opening for serious work, and that the provision made in the past would be utterly inadequate for the new conditions which were being faced in every direction. In the first stage of missions few laborers can be profitably employed, because the peoples are

not ready for the message they bring. There will come a third stage when few laborers will be required, because the Church of Christ in every land will be numerous, self-supporting, intelligently aggressive in native strength. Between these two stages comes a time of great responsibility, when the countries are open, when the vast extent of the field becomes fully apparent, and the variety and the power of the forces opposed to the Gospel are clearly recognized, and when by God's blessing the peoples in multitudes, though still in ignorance, are aroused to a sense of new needs, and stretch out their hands to crave a gift the real value of which they know not yet. This is the stage of the work upon which the Christian Church is entering at the beginning of this new century ; and at this time practical wisdom suggests the necessity and expediency of reinforcing the staff of workers everywhere, and of occupying every point of vantage, in order that movement may be accelerated, opposition may be overcome, and the multitudes may be brought home to the fold of Christ."

—We give some extracts from the Annual Report of the Church Missionary Society.

"The removal by death and sickness and other causes, in rapid succession, of promising young laborers from the African missions has been a sore trial. John Alfred Robinson and Graham Wilmot Brooke, the devoted and gifted pioneers of a fresh effort to reach the Hausa Mohammedans, early called to their rest ! The party associated with them broken up ! Only two European missionaries at present on the whole Niger, and their stay precarious ! In East Africa four young missionaries dead from fever within the year ! But the committee cannot doubt that even these solemn providences will work for good. They are confident that many will be stimulated to step in and close the ranks, and if not, God's power to work, whether by many or by few, will be vindicated. . . .

"India absorbs the largest proportion of the society's men and interest. . . . Blessings, if not in showers, at least in drops which promise showers, are vouchsafed here and there. In the city of Calcutta alone there were last year as many as 31 baptisms, chiefly cases of individual reception into the family of Christ, in the course of thirty weeks. The Bishop of Calcutta confirmed 100 candidates at Godda in the Santal Mission in January last. . . . A native catechist, formerly a Mohammedan, was invited by a Maulvi to preach in a village mosque, and he preached Christ to 180 Moslems. In thirty-one years the native clergy in the Madras Diocese have increased from 27 to 160. . . .

"In the Fuh-kien Province of China the adherents in the year have increased by 993. . . . Among the most hopeful instances of increasing interest must be reckoned the tidings which reach the committee from Cambridge and from Oxford. A letter has been received signed by fifty-four Cambridge university men, notifying their readiness, if God should open the way, to go forth to the mission field. The visit of Mr. Wilder, of the American Missionary Students' Volunteer Movement, which has been fraught with wonderful results in America, gave impulse to the missionary cause in both universities. . . . As a fruit of this growing interest, the inquiries regarding personal service received during the year at Salisbury Square were more numerous than ever before. Of these 179 were investigated by the committee ; 52 were accepted for training ; 66 were accepted for immediate service, in addition to 6 in the field, bringing the number for the year to 72. Of the comparatively large number rejected, the majority failed to reach the required medical standard. . . .

"The committee deliberately adopted the policy four years ago of

sending out all whom they believe to be duly qualified, assured that if God gives the living agents He will supply the means. The experience of the past two years justifies their confidence. Last year, when the staff of missionaries numbered 49 more than in the previous year, they were thankfully able to record a balance of £74 to the credit of the General Fund. . . . In conclusion, what policy have the committee to submit to the approval of the society in the face of unprecedented opportunities and hopes?

"1. God has owned old methods of work. Destroy them not, for there is a blessing in them. In the light of accumulated experience, and under the influence of new environments, the old methods have been and will be improved. God forbid that they should be abandoned.

"2. The call has come for new methods and fresh experiments. That call can neither be lightly disregarded nor lightly obeyed. The committee are not frightened by the outcry against 'new departures.' Rather they thank God that the increased interest at home and the growth of opportunities abroad necessitate 'new departures;' but all such new departures must be jealously safeguarded by rigid adherence to the old unchangeable principles which, from its foundation to the present day, have been the glory and strength of the society.

"3. In view of the rapidly rising tide of intelligent, self-consecrating interest at home; in view of the marvellous opening out of the field abroad, the committee are determined, God helping them, to be found ready, first for the consolidation and strengthening of existing work; then for further expansion, as God shall provide duly qualified workers."

Japan.

—There are now, says the *Spirit of Missions*, forty-eight Buddhist publications in Japan, most of them of recent establishment. Japanese Buddhism has no thought of dying without a vigorous contest for life. It is curious, but the Shin sect, which is fourth in the number of its temples among the Buddhist denominations of Japan, is extremely like Protestantism in its relation to the other Buddhist sects. It teaches justification by faith in Amida Buddha, instead of by works, opposes celibacy, monasticism, penances, pilgrimages, and amulets. However, it is no nearer to Christianity than the other sects. Equally with them it appears to be atheistical, and to hold the doctrine of extinction as the highest good. All the sects, however, appear to have adherents who incline more or less to a theistic interpretation. Buddhism seems to be a singularly elusive system, if it can be called a system.

The Shin sect is erecting a temple at Kyoto at a cost of $11,000,000.

—The Rev. T. P. Poate says, in the *Baptist Missionary Magazine:* "Let no one think that Japan is an easy field. It is far from it. Trials from within and without multiply, and were it not that Christ strengtheneth we should despair."

—The Rev. E. H. Jones (in the *Baptist Missionary Magazine*) writes: "I have only baptized ten this year, the Union Presbyterian Church has less than half the number of last year, and there are a great many exclusions in all the churches. We ask your sympathy and prayers. We are not inclined to give up, but need great wisdom and readjustment of plans to continue our work."

—"The average wages of Japanese do not exceed ten cents a day, yet in the last year Japanese converts have given to mission work nearly $27,000."—*The Kingdom.*

—"It is said that for what it costs to fire one shot from one of our largest cannons a missionary and his family can be supported over two years in Japan. Comment is needless."—*Canadian Church Magazine.*

—Bishop Hare, in the *Spirit of Missions*, describes the Synod of the Episcopal Church of Japan. It is modelled after the American plan, the English and American bishops sitting with the others, but voting as a separate authority, and the two orders of clergy and laity voting separately when desired. "The conservative element is thus well provided for; and this is well, for the boldness with which all sorts of propositions are presented and advocated strikes me almost painfully; but it is to be remembered that this is the early summer or late spring of Japanese life, and luxuriant growth of ideas is to be expected. The keen interest with which the laity take part in the debates and in the settlement of the Church in Japan is delightful to see, and I trust will continue when the novelty of the movement has passed away."

—Mr. Towson, of Japan (quoted in the *Illustrated Missionary News*), says: "The 40,000 Protestant Christians in Japan of both sexes and all ages are outnumbered even by the *priests* of Buddhism."

—The *Missionary Herald* for December, 1890, speaking of the island of Yezo, now called the Hokkaido, says: "This great northern island, which contains about one fourth of the area of Japan, being much larger than Kiushiu and Shikoku combined, though with a much smaller population, claims the attention of the friends of missions. Its resources are ample, and only need development to make it a most prosperous region. Our Japan mission earnestly calls for reinforcements sufficient for it to occupy at least one or two stations in this great territory. The climate of the Hokkaido is much like that of New England, and those who come thither from Southern Japan find it a pleasant health resort."

—"From all sections of Japan and from members of many missionary organizations the report comes that the outlook for evangelical work throughout the empire is much brighter than it was a year or two since. The attitude of the Japanese toward foreigners is more friendly. The native churches are recognizing clearly the fact that they need the counsel and assistance of missionaries from other lands. The theological unrest seems to have measurably passed away, and the apparent movement toward rationalism, which caused many fears, either was not so strong as was supposed or has been checked. The native churches are feeling their responsibility for the propagation of the Gospel, and are entering upon the task with great self-denial and enthusiasm."—*Missionary Herald.*

—"Having recently visited Japan, I will venture to limit my words to that field. Though small compared with its gigantic neighbors—India and China—it is a large empire in itself. Its area exceeds that of Great Britain and Ireland; its population is more than forty million souls. Now, if you had been asked to sketch an ideal land, most suitable for Christian missions, and when itself Christianized most suitable for evangelistic work among the nations of the far East, what, I ask, would be the special characteristics of the land and people that you would have desired?

Perhaps first, as Englishmen or Irishmen, you would have said, 'Give us islands, inseparably and forever united—give us islands which can hold their sea-girt independence, and yet near enough to the mainland to exercise influence there.' Such is Japan—the Land of the Rising Sun. 'Give us a hardy race, not untrained in war by land and sea; for a nation of soldiers, when won for Christ, fights best under the banner of the Cross—for we are of the Church militant here on earth; give us brave men.' And such are the descendants of the old Daimios and two-sworded Samurai of Japan. 'Give us an industrial race, not idlers nor loungers, enervated by a luxurious climate, but men who delight in toil, laborious husbandmen, persevering craftsmen, shrewd men of business.' And such are the Japanese agriculturists, who win two harvests a year from their grateful soil; such are the handicraftsmen there, whose work is the envy of Western lands; such are the merchants, who hold their own with us in commerce. 'Give us men of culture, with noble traditions, but not so wedded to the past that they will not grasp the present and salute the future.' Such, again, are the quick-witted, myriad-minded Japanese, who, with a marvellous power of imitation, ever somehow contrive to engraft their own specialties upon those of Western lands. Witness their Constitution, their Parliament, their 30,000 schools in active operation; witness their museums and hospitals; witness their colleges and universities. 'But,' you would also have said, 'give us a race whose women are homespun and refined, courteous and winsome, not tottering on tortured feet, not immured in zenanas and harems, but who freely mingle in social life, and adorn all they touch.' And such, without controversy, are the women of Japan. Above all, 'Give us a reverent and a religious people, who yet are conscious that the religion of their fathers is unsatisfying and unreal, and who are therefore ready to welcome the Christ of God.' Even such are the thoughtful races of Japan."—The Bishop of Exeter, *in Church Missionary Intelligencer.*

—"The faithful are not to suppose that the Indian Shaka was the chief and central manifestation of Buddha. India has no more claim than any other country to the possession of the greatest Buddha. Just as Buddha is known under innumerable names—Being and Not Being, One and Many, Finite and Infinite—so there is one Real Substance of which all Buddhas in all countries are but the local manifestations. An article on 'Nirvana' throws some light on the Japanese understanding of this much-disputed topic. The basis of the writer's views is plain enough: that the universe is dependent on the mind for its existence. Outside phenomena exist only as related to our consciousness. Now when we are forming (as we daily do form) our judgments as to what we like and what we dislike in this external universe, and are seeking happiness in one direction as an escape from hardship in another, let us remember how subjective and unreal is all this externality. For me nothing *is;* all is mere appearance. There is no such a predicate as 'hardship' or 'happiness.' Let us therefore not degrade ourselves by setting our thoughts on worldly matters, but keep from desiring anything greatly. Why desire what is not? Let us repress the passions of avarice, gluttony, lust. Let us shun the five varieties of foolishness—empty conceit, prejudice, envy, obstinacy, and asceticism. Let us live in the world, but not of it. Thus shall we attain Nirvana here in this life. Better learn to realize the vanity of self now than seek to be bettered in some far-off future. Rightly understood, it is not happiness to have Nirvana. It is nothingness, and we may enter into it here as well as hereafter."—*Baptist Missionary Magazine.*

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Recognition of Roman Catholic Missionaries.

BY REV. ROBERT HAMILL NASSAU, M.D., D.D., GABOON, WEST AFRICA.

Shall Roman Catholic priests in heathen lands be given religious or social recognition by Protestant missionaries? No.

Of course, everywhere any civilized, and especially any Christian man, will, as he has opportunity, do good unto all men. In the limited membership of white representatives of civilization in heathen lands, *any* white man is willing to aid in distress *any* other white man. In Africa, however bad a member of the dissolute trade community may be, I admit him to my table; and he, however much he may talk against my mission work, will aid me financially if I be in straits. Between natives and bad foreigners I will help the latter; for I can rely on their aid in return if I should be in distress, while the former will take advantage of that distress to rob or make exorbitant demands.

Of course, also, I would give relief, medicinal or otherwise, on humanitarian grounds, to any one, native or foreigner, even to a Roman Catholic enemy. But,

1. I have no call or duty to visit the Roman Catholic missionary socially, or to give and receive the friendly exchanges of gifts and favors common elsewhere among strangers. The native church-members know that we condemn his doctrine, and that he denounces us, even to the slandering of our private character. Any recognition of him would be quite understood by the natives, either as uncalled-for insincerity or unwise blindness.

2. Least of all can I give any recognition of the Roman Catholic priest as a Christian minister.

(1) I (personally) do not acknowledge his church as a Christian church. I claim that since the days of Luther it has ceased to be a Christian church. The few Christians in its pale are such, not *because of*, but *in spite* of their being there, just as there are children of God outside of all church organizations.

(2) I do not recognize his ordination. If he should wish to become a Protestant clergyman, I would vote for his reordination.

(3) I do not recognize his baptismal acts as valid. In our mission we always rebaptize any who come to us from the Roman Catholic Church. Two years ago a young man came before my session and, instead of saying, "I wish to unite with the church," said, "I wish to come to the table." I noticed the unusual form of application, and said to him, "But you must first be baptized!" "I have been baptized." "By whom?" "By the priest." "But I do not recognize his baptism." "It is the same as yours." "How?" "He baptized me in the name of the Trinity." "When he baptized you, did he ask you anything about repentance?" "No." "Or about change of life?" "No." "*Unto* what, then, did he baptize you?" "*Into* the church." "But we baptize *into Christ, for* repentance unto eternal life. His baptism and ours is *not* the same."

(4) Roman Catholic priests, with us, baptize the heathen dead, offering as a bribe to the heathen relatives that they will provide a coffin and decently inter the corpse.

(5) They have gone through a village with baptismal bowl and asked men, women, and children indiscriminately to receive the rite. Our natives will, as far as they possibly can, try to please a white man; and the heathen will consent laughingly in a crowd to the priest's proposition, with little or no understanding of what is proposed. They require no change of life. There is simply a substitution of a string of

beads with medal of the Virgin instead of the fetich charm around one's neck. The polygamist still keeps his women; a slaveholder his slaves; the thief and liar are unchallenged. Religious duty is fulfilled by occasional attendance at the 9 A.M. mass of Sabbath (after which hour one may hunt, fish, or do anything in the line of secular work) and by confession at long intervals.

(6) They slander our private characters; denounce our married missionaries as breakers of the seventh commandment, the while that it is notorious that some of those very priests live in forbidden relations with native women.

(7) Roman Catholicism is the same at heart everywhere. If in civilized lands the priests put on a Jesuitical cloak to please weak Protestants, and even pass themselves as friendly, I know that in spirit they are the same as in the days of Alva and the Inquisition. In heathen lands they uncloak themselves and appear in their nakedness of purpose.

Under the French Government, which holds the country of the Gaboon and Corisco Mission, in West Africa, the officials are at least nominal Roman Catholics. I admit that some of them would be impartial as between Roman Catholic priests and Protestant missionaries; but they are not impartial as between Roman Catholic Frenchmen and us Protestant Americans. They are jealous of us Americans, as an English-speaking nation, imagining that we favor England in her colonial acquisitions. In that suspicion they are correct, for France is a poor colonizing power, doing little for the elevation of her conquered tribes; though it is equally true that England has no desire to seize that particular part of Africa. And our sympathies are always with Protestant England, who, with all her faults, *does* eventually benefit any country of which she takes possession.

I have not said all on this subject that I might, and perhaps should have said, not having given all my reasons in explanation of, or in support and defence of my several propositions. I offer this paper simply as an entering wedge for discussion.*

Rescue Work in Western India.

BY MISS HELEN RICHARDSON, BOMBAY, INDIA.

In a certain quarter of the beautiful city of Bombay, India, there is a street—a public thoroughfare—over which hangs the pall of darkness and of death. Its reputation for evil is almost world-wide, and still the sun rises and sets day after day; the weeks come and go; years are numbered and roll into eternity, and its death-dealing traffic is not checked.

On one side of this street the houses are occupied by European girls; on the other mostly by natives of various countries, and these poor girls are the dupes of men whose profession it is to amass wealth by the price of immortal souls! These houses are rented by them for the purpose of carrying on their infamous traffic, and here young girls are decoyed from their homes under one plausible pretext or another—suitable employment, etc.—to become sources of revenue to their inhuman masters.

And so the surge of sin goes on. Nightly these men gather in their club and pass the hours until the early morning, when, at about 3 A.M.—the night's dissipation being over—they go regularly around and collect from the women all the money they may have obtained. Do you wonder that the progress of the blessed Gospel is hindered in the land where such a street lies—in full view of the natives—like a thoroughfare of blackness in this beautiful city?

And do these deluded ones make no struggle when the truth is revealed? Yes, but often, alas, how futile! One,

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* Read at International Missionary Union, 1892.

a Swiss girl, was brought out thus, and on realizing the situation after her arrival, threatened to commit suicide rather than submit to such a life, whereupon she was conveyed by her master to Calcutta and there sold.

Another from Rome had been courted and married by one of the gang, who brought her to Bombay and speedily disappeared, leaving her in the hands of a new master, escape from whom was impossible. This master stated that he had paid 300 rupees, or about $120 for her, and certainly would not readily relinquish his prize. One, an Austrian girl, after five months' detention, learned the address of the Austrian consul and fled to him for protection. The recklessness of despair seems usually to take possession of them, however, after their first futile struggle. But should they escape, where will they go and who will receive them?

Not only does this street stretch its hideous length as an entrance to Hades, but pitfalls aside from this traffic are made in all the saloons in the European portion of the city for unwary European girls, where one or more are employed as bar-maids to draw custom, and rooms outside are rented in connection with the saloons to complete the work of ruin. Then, in the most public thoroughfares of the city, along which run the cars to the market and the public buildings, every evening room after room is lit up in a peculiar fashion, and native girls display themselves in the open doorways unblushingly, *and the public sentiment is such as to permit of it.* Safety there is none. Every girl in the city, Anglo-Indian, Eurasian, or native, who is not thoroughly surrounded by some wall of protection, is looked upon as legitimate prey by private individuals and as of marketable value by others in the employ of the wealthy.

When one thinks of all this and of the fact that there are also thousands of poor girls who, *in the name of religion,* are dedicated by their ignorant and superstitious parents to the service of the temple—in other words, to a life of sin and shame—one cannot but feel the enormity of this soul-destroying evil and cry out against it.

In the year 1886, in response to an appeal describing the terrible need that existed for some helping hand to be stretched out to those who were thus helplessly bound in this thraldom of sin, I was led of the Lord to undertake rescue work among these poor, suffering, sinning ones in Bombay. Renting a house I opened a little home and dedicated it to the Lord for this purpose, praying that He would make it a safe refuge for many needy ones. Not being under the direction of any board of missions, I entered into and carried on the work by my own private means, feeling it was a call I could not disregard. The first to come for protection was a native girl, and though I had only expected to admit the English-speaking—not yet having a grasp of the language—I could not turn her away, so earnestly committed her to the Lord. I asked that, as a token of His approval, she might be led to Himself, and in an almost miraculous way this was answered through the imperfect reading of the Word and the repeating of a hymn in her own language.

From this beginning the work went on, not large nor aggressive, but rather tentative in its character. For three years and a half I labored there, looking over the ground and becoming better acquainted with the need and how to meet it; but two years ago the Lord laid it upon me to go out and bring the work and its needs before the people of England and America, as I must needs have not only money, but the sympathy and prayers of all Christians in this most difficult trust. It is very necessary, on account of the excessive heat, that doors and windows should be open, and so the seclusion absolutely imperative in such a work could not be secured in a house on a public street in Bombay, as conversations with the girls from persons in neighboring houses could not well be prevented and were

of a character often to undo much of the good done.

Then in such a work the nervous tension and strain upon those holding positions of responsibility is great, and the opportunity for occasional retirement from the observation of the household most necessary.

The separation and classification of the inmates is also most imperative—the younger from the older, the native from the European and Eurasian, and the native Christian from the non-Christian.

The reasons are obvious. As an illustration: An old country-born Englishwoman addicted to drink and well known in the police courts as personifying many evils, was in the home and behaved exceedingly well, giving seeming evidence of a change of heart, but one day she disappeared, taking with her a young girl—not a strong character, but one for whom we had great hopes—the older woman having been influenced by the example of immoral persons living opposite. This is only one of many incidents which might be mentioned emphasizing the need for greater retirement and more suitable buildings.

Realizing more and more how the work was hindered by these preventable causes, I bought six acres of ground at Poona, where good air, seclusion, and room for the required buildings could all be secured. Besides the worker's bungalo a small hospital is required and four buildings—to provide for classification as above specified—in separate compounds, open only to the supervision of the workers.

It is still proposed to keep up a small house in Bombay for aggressive work and as a receiving home from which to draft into Poona. This home is not to supply a *local need* simply, but girls are sent to us from great distances and from all the missions, as it is the only home of the kind in Southern and Western India, and thus it supplements the work of these missions. Over one hundred women have been received in the home since its opening, and some have gone out to lives of Christian usefulness.

When God laid it upon my heart that He would have me make this work and its needs known more widely in England and America, I obeyed, leaving in charge my most efficient helper, Miss Walker, who is bravely holding the fort until such time as God shall permit me to return, which in His providence I trust may be soon.

Educational Evangelism.

BY REV. DAVID S. SPENCER, TOKYO, JAPAN.

The objects of an education are:

1. To develop man physically, intellectually, and morally.

2. To inform and enlighten the understanding.

3. To form and regulate the principles of actions; to build character.

To answer intelligently our question, we must consider the material we have to work upon. We must judge whether the Japanese are so constituted, intellectually, physically, and morally, as to make it possible to reap here the legitimate results of education.

1. In *intellectual* powers the Japanese will compare favorably with the citizens of any other country. In general mental make-up they are not unlike the French people, though differing from them in some points. But the standings taken by Japanese students in the colleges and universities of Europe and America, as well as in their own land, show that there is in these Japanese youth good timber to work upon.

2. The *physical* condition of the Japanese is not what one might wish, and is said to be retrograding. The average male Japanese is about five feet two inches in height, and weighs about one hundred and twenty pounds, and has not a strong constitution. Between the Japanese male and female is about the same difference as between the American male and female. But the Japanese does not know how to care

for his body. The missionary in Japan, whatever his special sphere of work may be, has a great duty to perform in teaching the Japanese around him how to take care of what strength they have, and save further retrograding. The social habits of the young are by no means calculated to improve their physical condition.

3. The *moral* condition of the Japanese. On this subject, let the Japanese speak for themselves. Dr. Nishima was asked what were the prevailing sins of his people, and he at once answered, "Lying and licentiousness." The Japanese are called a very polite people, but a Japanese friend of mine, one of the most discerning I have known, declares that there is no real politeness among his people. Their politeness is a mere conventional form, and deceptive—on the surface, and not of the heart. With this Dr. Nishima agreed. I could give the names of a number of representative Japanese whom I have heard say that of the Japanese young men and women of the middle and lower classes, comparatively few reach the age of twenty socially pure. The experience of foreigners among the people will substantiate, to a large degree at least, these Japanese opinions. But what does all this argue? Simply this, that the Japanese *need educating*, need lifting up, *need* the Gospel of Jesus Christ. They are, generally speaking, no better and no worse than other people without the Gospel. The greater the need, the greater the responsibility of the Church to help them. And let it be borne in mind that the needed reformation is not to be wrought in a day. The people must be *educated* to better things. They must be given good and sufficient reasons for right doing, and this takes time. Reference will again be made to the time element. We now desire to show the need. In intellectual ability, in the need of physical training, and in the need of moral elevation, the Japanese offer a most inviting field for missionary labor.

Let us now consider *mission schools as evangelizing agencies.* Much has been said *pro* and *con* mission schools in Japan. Dr. Ashmore, of Swatow, China, is responsible for the appearance in the missionary organ of his church of an article which seemed to put at a discount the educational work being carried on in Japan, as compared with the evangelistic. He would have many of the educational missionaries here drop their school work and take up evangelistic. I will quote another who has a world-wide reputation as an authority upon these subjects, Dr. Abel Stevens. He says: "The chief missionary work now going on in all the East is by Christian education. The old religions cannot stand our better light; they are too legendary, too superstitious, too contradictory of science, to endure the enlightenment of the people. There is no end to our opportunities for schools, especially in India and Japan, and we can everywhere crowd them with eager pupils, many of whose families will pay us for our labors. This is preaching the Gospel in the most practical and effectual way for the Eastern populations. You teach them with the Bible in your hand and theirs. Your science refutes their legendary tradition without a word of allusion to the latter; your chapels are on the premises of your schools, and your pupils, now your friends, throng them to hear your proclamation of the Gospel." (*Christian Advocate*, 1889, page 635.)

And the same writer, regarding Christian success in the East, says: "We must *promulgate* the Gospel there, indeed, as the primary instrumentality of our work; but how promulgate it?

"I do not doubt, after considerable local study of the question, that the Christian school is the most effective method of its promulgation. *Its promulgation in any way is what in the apostolic age was meant by 'preaching' it* (italics ours), and I am convinced that in India, China, and Japan Christian instruction is the best preaching and

the school is the best chapel. We thus bring the young under our influence, and the young in these three lands are our chief hope. Besides this instrumentality, we should have, and do have, the homiletic or pulpit mode of preaching. The two should be combined and are, in all our missions there. It should not be a question among us which is the most desirable; both should be considered indispensable and inseparable. But I am convinced that we could never be thoroughly successful without the school."

Dr. Abel Stevens has travelled carefully through all these Asiatic countries and knows whereof he speaks. Now, what are the facts in Japan?

1. Missionary teachers are nearly everywhere *direct* preachers. They preach as much as their surroundings will permit. Those who do not preach ought to do so. The missionary teacher who is not an earnest evangelist dishonors his calling. That these teachers do not preach to a constantly changing audience, and thus lose much vantage ground, should not be reckoned against them.

2. Missionary teachers are *indirect* preachers. Dr. Stevens states the fact. The teaching of true science is constantly undermining the old faiths in Japan. I can name many strong men in the church in Japan who have been brought to accept Christianity, and its Christ personally, through the slow and convincing process of the schools. True science has made them true Christians.

3. That missionary teachers have met with some success is shown by the fact that nearly two thousand of their students have gone out to stand for Christianity in Japan. Take this in connection with the fact that the majority of these schools have come into existence since 1885. There are no more intelligent, stable, and earnest Christians in Japan than those who have come out of the mission schools. *The time commonly spent in pursuing a course of study gives time to establish Christian character. This is important.* (See article by Dr. C. W. Mateer, Shanghai Conference Record, page 456.)

4. The mission schools have sent out over four hundred and fifty Christian workers into all parts of Japan. The Doshisha alone has sent out over ninety such. These are the men and women who are to do the direct evangelizing, for *whatever may be the case in other lands, the Japanese must be evangelized by Japanese.* The foreign missionary can do no higher work than to prepare the leaders and to be their advisers. "It is as much his duty to prepare others to preach as it is to preach himself."

5. The majority of the revivals in Japan thus far have begun in the mission schools. As the work grows the proportion will probably become less in favor of the schools.

6. There is no better agency than the schools to disarm prejudice. Many of the students come to us for the sake of the English, but full of prejudices against the foreign religion. Their close contact with foreigners in the school, visiting them in their homes, marking their conduct, acquainting themselves with foreign thought, sends them home disarmed of their old hatred, and if not personally Christians they are no longer bigoted opponents. We meet them repeatedly after they have left school, and they are our friends, often travelling long distances to see us, and showing us every mark of friendship.

7. The mission school is to the work in Japan what the hospital and dispensary are to the work in China—an entering wedge. The school is frequently the only door by which the Gospel is permitted to come in and reach the people. The English language serves as a bait, and is in itself, as Dr. Stevens says, a civilizer. It is furthermore coming to be generally regarded as the best medium of theological instruction. Most of the theological schools now do their chief work in the English.

Estimating the Population of China.

BY REV. ARTHUR H. SMITH, SHANTUNG, CHINA.

The question of the population of China is an antique, which seems to have been viewed from almost every point of vision, with results extremely inharmonious. The reasons for this are sufficiently well known, and have often been explained at length in these columns. It appears to be well settled that no real dependence can be placed upon the Chinese official returns, yet that they are the only basis upon which rational estimates can be based, and therefore have a certain value. So far as we are aware, all efforts to come at the real population per square mile have proceeded from such extensive units as provinces, or at least prefectures, the foundation and superstructure being alike a mere pagoda of guesses. Some years ago an effort was made in this district to make a more exact computation of the population of a very limited area, as a sort of unit of measure. For this purpose a circle was taken, the radius of which was twenty *li*, the foreign residence being at the centre. A list was made of every village having received famine relief in the year 1878, so that it was not difficult to make a proximate guess at the average number of families. The villages were 150 in number, and the average size was taken as 80 families, which, allowing five persons to the family, gave a total of 60,000 persons. Allowing six miles to be the equivalent of twenty *li*, the population of the square mile is 531, or considerably above the average of the Kingdom of Belgium (the most densely populated country in Europe), which had in 1873 an average of only 462 to the square mile. At a distance of a few miles beyond this circle there is a tract called the "Thirteen Villages," because there are that number within a distance of five *li*! This shows that the particular region in which this estimate was made happens to be an unfavorable one for the purpose, as a considerable part of it is waste, owing to an old bed of the Yellow River which has devastated a broad band of land, on which are no villages. There is also a canal leading from the Grand Canal to the sea, and a long depression much below the general average, thinly occupied by villages, because it is liable to inundation, as in 1890. For these reasons it seemed desirable to make a new count in a better spot, and for this purpose a district was chosen, situated about ninety *li* east of the sub-prefecture of Lin-ch'ing, to which it belongs. The area taken was only half the size of the former, and instead of merely estimating the average population of the villages, the actual number of families in each was taken, so far as this number is known to the natives. The man who prepared the village map of the area is a native of the central village, and a person of excellent sense. He put the population in every case somewhat below the popular estimate, so as to be certainly within bounds. The number of persons to a "family" was still taken at five, though, as he pointed out, this is a totally inadequate allowance. Many "families" live and have all things in common, and are therefore counted as one, although, as in the case of this particular individual, the "family" may consist of some twenty persons. To the traveller in this region, the villages appear to be both large and thickly clustered, and the enumeration shows this to be the case. Within a radius of ten *li* (three miles) there are 64 villages, the smallest having 30 families and the largest more than a thousand, while the average is 188 families. The total number of families is 12,040, and the total number of persons at five to the family, is 60,200, or more than double the estimate for the region with twice the diameter. This gives a population of 2129 to the square mile. So far as appearances go, there are thousands of square miles in Southern and Central Chihli, Western and Southwestern Shantung, and Northern Honan, where the villages are as

thick as in this one tract, the contents of which we are thus able approximately to compute. But for the plain of North China as a whole, it is probable that it would be found more reasonable to estimate 300 persons to the square mile for the more sparsely settled districts, and from 1000 to 1500 for the more thickly settled regions. In any case a vivid impression is thus gained of the enormous number of human beings crowded into these fertile and historic plains, and also of the almost insuperable difficulties in the way of an exact knowledge of the facts of the true "census." In the tables published in "Williams' Middle Kingdom" (vol. i., p. 264), the population of Shantung for 1812 is given as 28,958,764, and that for 1882, from the Almanac de Gotha based upon the Chinese Customs returns, as 29,000,000, or almost the same. The former is reckoned on the basis of 65,000 square miles, and the average is found to be 444 persons to the square mile. A large part of Shantung is mountainous, and much of this is wholly waste territory, but some of the mountain districts have a numerous population tucked away in the valleys, and wherever there is a spot of arable soil sufficient to afford nutriment. The natives of such districts can with difficulty be persuaded to leave them and go elsewhere. One old man who had done so explained that when he was down on the plain, he felt "all-out-doors" (*k'uan te huang*), and had to come back!

—Among the points and sentiments at the International Missionary Union Conference, Clifton Springs, June, 1892, were the following by Rev. C. C. Tracy, of India:

"Father Tyler speaks of James Dube, the Zulu preacher. That Zulu, 'Jim,' made me a missionary. Near the end of my seminary course, at New York, I was wavering in regard to the foreign work. Though almost resolved to go abroad, I was shaken by what seemed insurmountable difficulties and by several calls to work in home fields. At a monthly concert Dr. Hitchcock read a letter from Mrs. Lloyd, the daughter of Dr. Willard Parker, in which she narrated the substance of a talk with 'Jim,' who was yet unconverted. To her exhortations he replied by questions like these: 'Was your father a Christian?' Answer: 'Yes.' 'Was *his* father a Christian?' 'Yes.' 'And his father?' 'Yes.' 'Well, my father, and my father's father, and my father's grandfather were heathen, and you say the heathen are lost. Now, why did not your grandfather come and tell my grandfather the way of salvation, if he believed the heathen are lost?'

"The letter was altogether a powerful and striking one. After the reading there was silence in the assembly of students. I rose and said: 'I will go. Were I to refuse, after hearing those words, the earth would shake under my feet, and the heavens grow black over my head.' I wavered no more. It was Zulu 'Jim' that brought me to the decision."

—"In order to the successful prosecution of the work in foreign fields we ought to have a sound policy and wise administration and all that, and yet the one thing more important than all else is, the illustration of religion pure and undefiled in the converts. In order to impress the unevangelized, the great thing is not a wise policy, but a holy church in their midst. Without this, means and instrumentalities, however well chosen and well used, will avail little."

—"We talk a great deal about apostolic methods. Shall we attempt to do exactly as the apostles did? That would require us to travel on land with camels and donkeys, and on the sea with sail-and-oar ships. Is it precise apostolic methods that we want, or the apostolic spirit in the use of modern methods?"

—Miss Ella J. Newton, M.D., of Foo-

chow, China, sending her congratulations to the I. M. U., said :

"It has been my privilege for the past two years to attend the delightful meetings of the Union, and I know of but one thing better than to be with you this year, and that is to be just where I am, on the field at work.

"I shall think of you as you meet in that consecrated tabernacle and pray that God's special blessing may be upon every session, that you may all be refreshed by talking together of what God is doing in the wide, wide world. One cannot well be narrow-minded and think only of his own little corner in the vineyard after mingling in such gatherings, and I wish every missionary returning to America would plan his vacation so as to spend the second week in June at Clifton.

"I have been *at home* for six months, and am glad to report myself so well (after ten months at Clifton) that I think it will not be necessary for me to go to America again for many years ; and if I may be allowed a word of advice to any of the missionaries who feel in such a hurry to return to their fields, it is stay at Clifton till you are *well*, and see if you do not find it the shortest road back to your home and work.

"One cannot be away from China now very long without noticing changes. In spite of the loud rumors of expulsion, war, and riot with which the air was filled last autumn, the attitude of the people is exceedingly friendly, and the results of work are rapidly growing larger and more satisfactory. The day of China's redemption draws near. Praise God with us and ask Him to bestow richer blessings on this great land."

Note from a Veteran African Missionary.

OBERLIN, O., July 27, 1892.

DEAR BROTHER : Yesterday we took the remains of our dear Mrs. Mellen to the cemetery. She died on the 23d. Her death was quite unexpected, but she was ready. The children are here, except the one in Mexico. There are four daughters and two sons—all single.

Brother Mellen had worked so hard, he was broken down ; but we did not expect Mrs. Mellen to follow so soon.

I have had a long sickness, and have suffered very much. Was taken last October 21st. Am about much of the day—walk, read, write, and work, but have a weak and lame back and shattered nerves. Hope to improve—am gaining strength daily.

Since we met last my son has gone to East Central Africa as a medical missionary under A. B. C. F. M.

Your brother,

GEORGE THOMPSON.

Intercommunication by Speech and Letters in China.

BY REV. W. H. LINGLI, LIEW CHOW, CHINA.

I have just read in the May number of THE MISSIONARY REVIEW a statement by Professor Kirchoff that "Chinese is the most popular language in the world ; that Chinese is spoken by four hundred million persons." If all Chinese *spoke* one language, the statement of Professor Kirchoff would be very nearly true ; but as it is it is very far from the truth. People cannot fairly be said to speak one language unless capable of being understood among themselves when they do speak. It is exceeding doubtful if there are a hundred million people in China who speak a language or dialect sufficiently similar to be able to be understood among themselves. One might just as well speak of the language of India being spoken by two hundred and eighty-five millions of people as to speak of Chinese being spoken by four hundred million persons. Any one who has travelled any in China knows that there are many languages in China as well as in India. Often the people of one district cannot

understand the language of another. There are provinces which speak their own language. I am writing from Liew Chow, near the border of Kwangtung, Kwongsai, and Hunan Provinces, and a man from either province will not understand a word spoken by a man from either of the other provinces, unless he has heard it before. Our native pastor here is from the Kwangtung Province, but when he speaks to a brother from the interior of the Hunan Province he speaks through an interpreter.

There is a very erroneous view abroad also in regard to the Wenli or classical language of China. Before coming to China I was misled by it myself. I read in missionary literature and periodicals that the Bible was now translated into the Wenli language of China, and could be read by four hundred millions of people. It is true that it is translated into that language, but how many people are there in China who can read it in that language understandingly? For an answer, I refer you to the report of the Shanghai Missionary Conference of 1890, page 67. A high estimate made by Rev. John C. Gibson, of Swatow, of the number who can read intelligently in China is twelve million three hundred and seventy-five thousand.

Just following this you will find the estimate by Dr. Martin, of Peking, which is very much lower—less than six millions in China who can be said to read any language. The Wenli is not a spoken language at all in China at present. It is the language of the ancients of this empire, and therefore a foreign language to the present generation. Again, if a man from the north of China were to read the Bible in Wenli to a man in the south of China, the southern man would not have any more idea of what was read than if it had been in Sanscrit or Hebrew, if he could not see the characters. The great majority in any place are just about the same. When the Bible is read to our congregations in Wenli without words of explanation, it is very doubtful if one in ten gets anything like a clear idea of the meaning.

These are rather lengthy remarks for me to make, but they may give a better idea in regard to the language of China. If it is not clear it is not strange, for the language or languages of China are a monstrosity.

An Ancient Karen Hymn.

Father God is very near,
Lives He now among us here;
God is not far off, we know—
Dwells He in our midst below.

'Tis because men are not true
That He is not seen by you;
'Tis because men turned to sin
Now no longer God is seen.

All upon the earth below
Is but God's foot-rest, we know;
Heaven in the heights above
Is God's seat of truth and love.

—*Baptist Missionary Magazine*

The Prayer League and the witness to the need of a consecrated living and giving, which we printed in the Edito rial Notes of the last November issue, page 862, has had a wide acceptance, and many friends have sent to us their signatures, in token of a hearty co-operation. Among others, F. A. McGaw, Augusta, Ill.; William C. Conant, New York; D. L. Barackman, Alexander Collins, Clara M. Collins, Jennie Collins, M. J. Barackman, Hannah Willson, Mrs. E. A. Stewart, John H. Collins, James Kelly, W. R. Wilson, Mrs. W. R. Wilson.

Bishop Potter, in a recent sermon in behalf of New York City missions, said that the Church he represented was preaching the Gospel in that city "not only in almost all the tongues of Europe, but in those of China, Armenia, Turkey, and Persia."

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Probably of no event that ever occurred in the religious world have such extensive and so many reports been given by religious and secular journals as of the great New York Christian Endeavor Convention.

The uniform prayer-meeting topics of the Christian Endeavor societies have for many months run parallel to the topics of the International Sunday-school Lessons. Notwithstanding the many obvious advantages of the plan, some have thought that it would be better to have topics wholly distinct. At the Boston headquarters, 47 Franklin Street, they are taking a postal-card vote on this question, in which all who are interested are invited to join.

Dr. Clark's departure from this country on his around-the-world tour in the interests of the Christian Endeavor cause was attended with many demonstrations of affection and esteem. At the Jersey City railroad station he was given warm greeting by a throng of young people, and presented with a beautiful Christian Endeavor monogram badge, set with diamonds and pearls. At Chicago, Denver, and the chief cities in California, enthusiastic meetings were held. Dr. and Mrs. Clark, with their son Eugene, set sail for Australia August 19th. Many meetings are already planned for New Zealand, Australia, Japan, China, Ceylon, India, Egypt, Turkey, Greece, Italy, Spain, and England.

A remarkable proof was lately given of the self-acting power of the Christian Endeavor idea. A missionary in Madagascar, previously unknown to Dr. Clark, wrote him about the growth of the movement in that far-distant island. He gave the astonishing information that thirty societies of Christian Endeavor already existed there. It was not known before that there was a single society on the island.

A net gain of over one thousand societies during the first three weeks of July. That does not look as if the denominational plan of organizing young people for the Lord's work was to supersede the interdenominational plan.

The Christian Endeavor missionary journey on which Dr. Clark has started should make this, even more than last year, a missionary twelvemonth in all Christian Endeavor societies. The walls of Christian Endeavor convention halls, of Endeavor prayer-meeting rooms, even the letter-heads of Endeavor stationery, have long borne such mottoes as "Missouri for Christ!" "Brooklyn for Christ!" "Our Land for Christ!" Let those stand; but place above them this, "The World for Christ!" Adopt Mr. Fulton's two-cents-a-week pledge-plan, or any other scheme of *definite, systematic* giving. Form live missionary committees. Inaugurate some plan of reading of missionary books. Get into communication with the missionary secretaries of your own denomination. *Do* something. Make a beginning, however little, and it will grow.

More petitions for the Sunday closing of the World's Fair were sent to Congress from Christian Endeavor societies and conventions than from all other bodies put together. Surely a large share of the encouraging result is due to these young people, and to the active head of the National Committee, Rev. R. V. Hunter, of Terre Haute, Ind.

California has already organized a committee and raised a large sum of money in order to secure the International Convention of 1895.

Among the many remarkable tributes to the power of the New York Convention were two made by two prominent Hebrew journals, which mourned the lack of such consecrated enthusiasm among the Jews. Another earnest tribute along similar lines was made by a Roman Catholic paper.

Under the leadership of Rev. S. E.

Young, Christian Endeavorers in all the seacoast and lake States are organized for carrying on religious services in life-saving stations.

Jue Hawk, the eloquent young Chinaman whose address at the New York Convention was received with such tremendous enthusiasm, has been called by the American Baptist Missionary Society to work among the Chinamen of New York City.

One society we know of has been making extensive repairs in its chapel. Instead of taking a vacation during the period of disturbance, it is visiting the other societies of the town in regular order, expecting to reap a harvest of new ideas.

Few facts show more forcibly the hearty acceptance given the Christian Endeavor idea by the various denominations than the following. Over sixty religious journals in the United States and Canada have regular Christian Endeavor departments. These are all influential, standard journals. There are in addition a host of bright church papers published by local Christian Endeavor societies. These sixty papers are quite evenly divided among all evangelical denominations.

At New York the Friends and the Methodist Protestants formed denominational Christian Endeavor unions. The Cumberland Presbyterians have also formally adopted the Christian Endeavor principles and name for their young people's societies. Thus denominationalism, ardent and wise, and interdenominationalism, cordial and helpful, go hand in hand.

Many societies all over the land held rousing meetings in which the New York Convention was reported; and now that great meeting is being still further multiplied in hundreds of thousands of young lives stirred to fresh endeavor.

The fall Christian Endeavor conventions are now upon us. Let every pastor attend them, to gain new courage and cheer from the fresh-faced youthful host, and to give them the direction of wise counsel and the inspiration of experienced leadership.

Rev. W. B. Floyd, who carried to Canada the Christian Endeavor banner for the greatest gain in societies during the year, won from Pennsylvania by Ontario, was twice delayed by failures of trains, and forced to remain all day Sunday in Oswego, as, of course, he could not carry that banner on a Sabbath-breaking train. He thought that the banner was loth to leave the country. It was given a hearty welcome in a great meeting at Kingston, Ontario, and was slowly unrolled during the singing of the hymn, "Blest be the tie that binds."

The pastor should be in closest touch with his Endeavor society. Whenever a pastor complains of his young people, calls them headstrong, conceited, and the like, it will be found on investigation that he rarely attends his young people's meetings, takes no active part in their work, and merely criticises from the outside. There are such "pastors," though they are mercifully few. The pastor should hold occasional meetings with all the Christian Endeavor committees. Especially to the prayer-meeting and lookout committees is his counsel and encouragement indispensable. If the society is not too large, let the pastor occasionally invite it to hold a prayer-meeting in his house. Let him open his house to committee meetings of all kinds. If he is the right kind of pastor, neither he nor the young people will feel any embarrassment when he thus presses into their counsels. It is his rightful and natural place.

"The verdure-clad pledge;" that's what they call the "cast-iron pledge" in the Sandwich Islands.

The Review of Reviews calls the Christian Endeavor societies a Salvation Army, "with the Corybantic qualities eliminated."

Let it never be forgotten that no society is properly a Christian Endeavor society if it is *un*denominational. Here is where the advocates of sectarian

young people's religious societies get muddled. A Christian Endeavor society is everything a denominational society can possibly be, *and more;* it is also *inter*denominational.

Here are some cheering facts. Christian Endeavor societies last year contributed, so far as can be learned, to the Women's Baptist Foreign Missionary Society, $562.77 ; to the Cumberland Presbyterian Board, $495.37 ; to the Board of Foreign Missions of the Reformed Church, about $600 ; to the Board of Domestic Missions of the Reformed Church, $545.03 ; to the Board of Home Missions of the Presbyterian Church, $4621.46 ; to the Board of Foreign Missions of the Presbyterian Church, $9035.60 ; to the Woman's Presbyterian Board of Missions of the Northwest, $1702.98 ; to the American Congregational Union, $961.94 ; to the American Missionary Society, $2117.60 ; to the American Baptist Missionary Union, a large amount of money, whose exact amount Dr. Mabie cannot ascertain from the data at hand ; to the Congregational Sunday-School and Publishing Society, $398.03 ; to the New West Educational Commission, $504 ; to the Foreign Christian Missionary Society, $1385 ; to the Woman's Board of Missions (Congregational), $2738.72 ; and to the American Home Missionary Society, $4300. These figures are only approximate, as in many cases the contributions sent by the societies do not indicate their source, and some boards are not heard from. They are delightful and inspiring figures, and show the young people working ardently and loyally for their own denominations and the cause of Christ in all the world. Next year may all these figures be more than doubled !

A pleasant incident of the New York Convention was the visit paid by a crowd of Endeavorers to the children's service of song at the Five Points House of Industry. After the service a brief, impromptu appeal to the Endeavorers present was made by one of them, and more than $168 were raised on the spot. This gave three hundred of those poor little folks a most delightful excursion on the Hudson River. This little incident is worthy of a place by the side of the stirring time in the rally of the Disciples, when money enough was raised to finish their Japanese mission house and insure the building of their mission church in Salt Lake City.

For several years a Christian Endeavor society has existed in the Wisconsin State Prison. For obvious reasons, this society is never represented at Christian Endeavor conventions ; and yet it has a great deal of genuine Christian Endeavor enthusiasm, and is doing a good work. When the society voted on the Sunday-closing question, 51 voted to close the World's Fair on the Lord's Day, and only 7 against it. A good sign for the real usefulness of the society is that during the last half year its membership has fallen from 191 to 77, on account of stricter requirements.

Christian Endeavorers are glad that the New York Convention aroused the ire of infidel papers. The more such papers rail at the movement, the better. One of them scoffed at the great throng of young people as a crowd of "sour-faced and one-idead strangers," and went on to give a caricature of the meetings. As to the Convention's indorsement of the Sunday closing movement, the editor remarks, "Perpetual ruin and blight has been brought upon many a land by the constricting and imbruting despotism of just such meddlers as these ;" and after reporting the war-cry, raised so often and so vigorously by the Ohio delegation,

> "O—hi—O,
> We won't go
> To the World's Fair
> If it's kept open Sunday
> Or if liquor's sold there,"

the editor adds : "The long ears of the hearers, as they took in these strains, nodded in approbation ; subdued brays of concurrence arose and died away ; a smile of confidence diffused itself on their not over-intellectual visages, and a twinkling in their eyes told of augmenting hope of gratification of their desire to bully and domineer."

IV.—EDITORIAL NOTES ON CURRENT TOPICS.

Missionary Lectureships.

It may not be known to readers of the REVIEW that, by a singular coincidence, four of the editorial staff of the REVIEW have been called to deliver lectures on missions in course. Rev. Dr. A. J. Gordon last winter before the Theological Seminary at New Brunswick gave a series of six lectures on *The Holy Spirit and Missions*, of which the highest commendation has reached our ears. The editor-in-chief has given a series at New Brunswick on the *Divine Enterprise of Missions*, and expects to give another series in Scotch capitals in February and March, 1893. Rev. Dr. J. T. Gracey has likewise been giving a series at Syracuse and elsewhere, and has other series in preparation; and now Rev. D. L. Leonard, D.D., our able statistician, is to give at Oberlin a series of lectures on the following topics. There is no reason why Drs. Gracey, Gordon, and Leonard should not be invited to give their admirable series in other cities and before other educational institutions.

Dr. Leonard's course embraces Lectures on History of Modern Protestant Missions.

1. Introductory. Christianity a missionary religion, and missions before the Reformation.

2. Missions before Carey, and why so few and fruitless.

3. Carey epoch, why so called, and causes which combined to produce it.

4. Origin and spread of missionary zeal in Great Britain and on the Continent.

5. Origin and spread of missionary zeal in the United States.

6. Missions in India, growth and results.

7. Missions in Africa, growth and results.

8. Missions in China, growth and results.

9. Missions in islands of sea, growth, etc.

10. Providences in missionary history, how difficulties and disasters, etc., have worked good.

11. Specimen heroes and heroines. Name a number, and dwell upon a few.

12. Summary of successes, the outlook, and the task to which we are called.

The editor-in-chief is debarred by numerous duties from attempting courses of lectures elsewhere; but he ventures to suggest that if either of the colleagues mentioned can be obtained, these lectures may accomplish vast good.

Co-operation Between Missionary Boards and Committees.

For many years we have been deeply impressed that, if there could be frequent and frank interchange of views between representatives of the various mission boards, great economy of time, money, and labor might be secured.

For example, take the *estimates of expense* in conducting work on any one field. Let us suppose that the leading societies of the world should confer as to the scale of expenditure for buildings, salaries, and general cost of mission labor in Japan, China, India; and determine a minimum or maximum, to which all might seek to conform. Suppose again that the practicability of employing paid *native agency*, and to what extent and under what restrictions, might be discussed and agreed upon. Suppose, again, that the proportion of salary to be paid to missionaries on furlough—the mileage allowed for travelling expenses, the amount and kind of labor to be expected of them while at home, and the intervals of ordinary absence from their fields, with the limit of time of such absence—might be decided on, etc. Again, suppose that modes of sending money and supplies to missionaries in the field might be adjusted on a uniform system, so that one set of agencies might be used uni-

formly. These are merely a few of the scores of matters requiring comity and co-operation in order to economy both of labor and of other costs.

In fact, we see no reason why in all matters of general interest there might not be this conference and common basis of operation. Banks have their clearing houses, railroads pool their earnings, great commercial systems compare results of diverse plans of working and so come to common agreement, abandoning what is found to be practically wasteful and adopting what experiment proves to be a saving of expense and material. Why may not the great departments of Christ's benevolent work get a common basis of economical business methods? We are unable to see why often several minor agencies might not be combined at least under one treasurer and clerical system, greatly diminishing cost of administration, and so commending themselves to the business judgment of wise and thoughtful men.

The effort is now making with renewed energy to enlarge both the scope of this REVIEW and its sphere of actual service. Were its number of readers ten times multiplied, the labor of editing would be not a whit increased; and even the cost of publication would be but little increased, since it is the composition and electrotyping which constitute the main expense; and when once the plates are paid for, the only cost for an enlarged edition is the outlay for presswork, paper, binding, and mailing. If the publishers could secure a large enough list of subscribers, the cost of the REVIEW would be correspondingly decreased. They have generously offered to put the REVIEW at $1.50 if 50,000 subscribers can be got, and the editors hope their effort at a much increased list of paid subscriptions may be successful.

Meanwhile the editors are seeking to make the REVIEW more and more indispensable to the reading public. Efforts are making to add to its attractions and resources. Among other new features will be a department of *Christian Endeavor*, edited by Professor Wells, in which we hope to see communications from Rev. F. E. Clark, D.D., now on his world tour. Dr. Clark, of Boston, U. S., the founder and president of the Young People's Society of Christian Endeavor, is going on a tour round the world in the interest of the Endeavor movement. He sailed from San Francisco on August 19th, and purposes visiting the Sandwich Islands, Australia, New Zealand, Japan, China, India, Palestine, Turkey, Greece, Italy, and Spain, returning home by way of England about the middle of next June. The REVIEW is not a money making project. It is founded and maintained for the dissemination of all missionary information and inspiration. No cost is spared to secure the fullest and most accurate statements of facts from every field, and the best contributions to its literature from the pens of the most able and gifted men and women throughout the world. We must depend on the *reader* to help us in this matter. One subscriber known personally to the editor sends his REVIEW to a score of non subscribers too poor to pay for it, for reading each month, pasting inside the cover their names and the order in which it is to be passed from hand to hand. If that were done by every subscriber, the number of readers would at once be multiplied twentyfold. Applications are constantly coming to us for gratuitous copies from parties who by a trifling effort might raise the needed subscription price, even if more than one party shares the expense and the benefit. Is there not too much tendency to get our blessings without cost, and is it altogether a wholesome tendency? In what way can we build up real missionary zeal more effectively than by wide dissemination of compact and carefully edited missionary information and matter pertaining to the world-wide work? We ask all our readers for their help.

The Petition of the World's W. C. T. U.

for the protection of the home, addressed to the governments of the world, beseeches each ruler "To raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect the homes of the people by the total prohibition of these curses of civilization throughout all the territory over which his or her government extends."

This petition has lately received hearty indorsement from the International Missionary Union, composed of missionaries from many lands, and the Young People's Society of Christian Endeavor, at their annual meeting held in the city of New York.

These, with indorsements from churches, missionary societies, peace and other moral associations, the Salvation Army, Good Templars, Y. M. C. A., and other bodies, aggregate millions who have thus said, We desire the complete banishment of intoxicants, opium, and other narcotics, and with the Woman's Christian Temperance Union appeal to the rulers of nations to exercise all power in them invested to accomplish this deliverance.

We therefore most earnestly request that all these will unite with us in prayer; that as leading Christian women, in the presentation of this petition, stand face to face with rulers, pleading for the protection of their homes, the Spirit of the Lord will move upon royal hearts to grant their request.

MARY A. WOODBRIDGE,
Secretary World's W. C. T. U.

"Central Asia for Christ."

In the *C. M. Intelligencer* for April Rev. W. St. Clair Tisdall propounds a plan by which he believes Central Asia may be won for Christ.

"1. The C. M. S. should establish at one of our frontier stations in the Panjab a normal school or training institution of some kind, at which native converts of the various countries which it is desired to evangelize might receive such training as would best qualify them on their return to their native countries to preach the Gospel to the people. We might begin with Afghans and Baluchis and get young men from among the Brahues, the people of Kafiristan, Turkistan, etc., as God gave them to us. The question of the location of the institution would be best fixed after a consultation with the Panjab Corresponding Committee and Missionary Conference. Perhaps, however, Peshawar would best fulfil the conditions required, as it is at the entrance to passes through which at least Afghanistan, Chitral, and Kafiristan can be easily reached, and is at the same time connected with the Baluch frontier and the Persian Gulf by the railway to Karachi and the frequent steamers from that port. In this way it might be possible to train converts there for work in the Arabia, Mesopotamia, and Persian missions as well, if found desirable.

"2. Students would, of course, need small scholarships for their support during training, but would live in simple native style. They should, when properly trained, be able to gain their own support among the people to whom they are sent. Whatever training may be found necessary to enable them to do this should be given. The experience of missionaries and travellers — *e.g.*, Mrs. Bishop in her recent journey through Mesopotamia, Persia, etc.— shows that the most useful of all arts in order to gain a welcome is the possession of some knowledge of medicine. Mrs. Bishop tells us that again and again when she asked fanatical tribes — generally Mohammedans — whether they would receive a resident missionary if sent to them, their invariable answer was, 'Yes—if he is a doctor.' We all remember that our Lord sent out His first disciples to heal the sick as well as to preach the Gospel, and

than this we can have no better model. In order to give the students some knowledge of medicine a fully qualified European doctor should form one member of the missionary staff of the institution. This would also make the institution known far and wide, and would enable the missionaries there to enter into friendly relations with many distant tribes.

"3. The language in which lectures would be given would be Persian, which is known very extensively in the regions which we desire to evangelize. It is a most copious and elegant language, and is easily acquired.

"4. The missionaries engaged in the work of the institution would naturally endeavor to learn as many as possible of the languages of those among whom they would be laboring. After Persian, Pashtu would be needed; then the acquisition of the Baluchi, Brahue, and Kafiristani languages would enable them to translate the Oracles of God into tongues in which they are not yet found. A grander sphere of work for able linguists and devoted Christian missionaries could not be discovered.

"5. The staff of the institution should consist of not less than two thoroughly qualified clerical and one medical missionary. This would be the minimum, and more would be desirable. Those sent should be in every respect picked men. They should be (1) born teachers —which, we must remember, every university graduate is not. (2) They ought to have shown some ability in the acquisition of spoken languages. Of the higher, spiritual qualifications needed it is superfluous to speak—the love for souls, the consecration of life and talents to the Master's use. On no account whatever should the men, when once appointed, be called away to other work. Their number should be augmented, not diminished.

"6. The work thus undertaken 'must have a good trial with the right men, and must not be hastily given up when the seed has been sown and before it has appeared above ground.' "

The Uganda Troubles.

The following summary of the history of the Uganda Mission, sent to *The Manchester Examiner* by Rev. C. Sutcliffe, of Holy Trinity Vicarage, Stalybridge, deserves to be carefully studied:

"We must go back to the days of 1875, when Gordon was Governor of the Soudan, whose efforts to put down the slave trade on the Upper Nile led him to the very confines of Uganda, and during which year he sent Colonel Long, one of his officers, to visit King Mtesa, of Uganda. That same year Stanley made his second effort to cross the great continent, and leaving Zanzibar, arrived at Mtesa's capital in the month of April. During his stay there he wrote what has now become an historical letter, which appeared in *The Daily Telegraph* of November 15th, 1875, asking in the king's name that Christian missionaries and teachers might be sent to Uganda. That letter evoked such sympathy that a sum of £12,000 was offered to the Church Missionary Society if that Society would undertake the work.

"To the honor of its committee (among whom was that eminent statesman, Lord Lawrence), this letter was answered in the affirmative. Seven suitable men were at once selected, including the saintly Alexander Mackay, and sent out. The reply letter to Mtesa, which was signed for the committee by Archbishop Tait, of Canterbury, and the Earl of Chichester, contains a pregnant paragraph: 'We hope that very soon the Word of God, which is the foundation of England's throne and England's greatness, will be translated into the language of Uganda, and that it will be the means of establishing a lasting friendship between the kingdoms of Uganda and England.'

"Now, this letter, read in the light of recent events, is very suggestive, for it takes us back to the time when there was no British East Africa Company formed, no communication of a politital character between our country and Uganda, and, what is still more signifi-

cant, when the French Jesuits, or 'White Fathers,' had not even approached the Victoria Nyanza. The Church missionaries in 1876 went to penetrate the East Coast, as others had penetrated the West Coast sixty years before, with no weapon in their hands but the Word of God, and with no other motive than that of carrying the Gospel message to the benighted people of those far-off lands.

"The history of the mission is full of pathetic interest, and may be had at the C. M. S. House, Salisbury Square, E. C.; but it is to the entry of the French Jesuit priests, in 1879 (two years after the English Church missionaries), that especial attention should be given. Up to that time, notwithstanding the heavy losses sustained by the mission, the work at the capital progressed with such success as could reasonably be expected. It is quite true that the king was fickle and troublesome; but Mackay and his fellow-missionaries (some of whom were personally known to me) quietly won their way amid the fierce and subtle opposition of the Arab slave-traders, who ever were and must be the natural foes of Christian teachers.

"But on the arrival of the Jesuits another source of trouble presented itself to the mission, for although professing to be a Christian body, their main aim seems to have been to undermine the influence of the Protestant missionaries, to draw away their converts, and to set up the Roman system in the Court of Uganda. Here, then, is the 'bone of contention.' Many think that the Jesuits had no right to invade that country as Christian teachers, since the work had already been undertaken. Moreover, an informal conference had been held on the coast near Zanzibar two years before, when the English and French missionaries agreed not to trespass on each other's pastures, in the face of the dense heathenism of that continent. This has ever in the main been carried out by all the great Protestant missionary societies (British and American) in their operations, so that if the French Jesuits had adopted this course no such trouble as that before us would have been experienced.

"From that time to this there have been constant feuds, the Jesuits attempting to oust the 'heretical teacher,' while the latter, with the Englishman's tenacity and fervor, has held the fort up to now. But it is since the time that the petition of Africa became an accomplished fact, and Uganda was found to be in the sphere of British influence, that the spirit of Jesuitical opposition has been more prominently displayed. They would seem to think that English authority is synonymous with Protestant bigotry and intolerance, as they seize every opportunity of undermining it. What, then, is our duty? It is to wait patiently for Captain Lugard's report, which I have no doubt will clearly vindicate his course of action. If he has deposed Mwanga, the king (Mtesa's son), who is nominally a Roman Catholic, it is because the king has allowed himself to be used as a tool in the hands of designing men who are hostile to British authority. Greater men than Mwanga have had to be removed from their kingly position when their weakness or vacillation has proved them to be a source of danger to the State. Certain we are of one thing, that England's authority has always been on the side of religious and civil freedom; that whether its subjects be Mohammedans, Hindoos, Romanists, or Protestants, it holds the scales with unflinching equality, only one condition being imposed — that they shall be loyal and true to the power that shields them."—*The Christian.*

Missionary Dress and Food.

In justice to all parties, we publish the following:

HONG-TONG, SHANSI, CHINA,
December 30, 1891.

DEAR DR. PIERSON: In the March, 1891, issue of THE MISSIONARY REVIEW,

p. 226, statements by Rev. B. C. Henry, regarding the wearing of Chinese dress, living in Chinese style, etc., might lead some readers to believe that missionaries adopt the native costume at the peril of their health and lives. Obvious reference was made to the China Inland Mission in the following words :

"The statistics of the great society, whose name is synonymous with the highest consecration and self-abnegation, show a terrible sacrifice of precious material. It is said that one-half of those who enter China under its auspices return within two years, either to their homeland on earth or to the home above, and that the average term of service for the whole body is only three and a half years."

These erroneous statements regarding statistics have been answered by the Rev. J. Hudson Taylor, in the *Missionary Recorder ;* and that letter quite effectually deals with the "statistics" statement.

I have met considerably over one hundred missionaries of the C. I. M. and other societies, who wear the Chinese dress, and know *only one* who wholly confined himself to Chinese costume and food. He did it because it was more expedient, not that he objected to foreign clothes or food. Almost invariably the Chinese dress is simply worn as an exterior, underneath being the usually worn foreign garments. This, surely, could have no ill effect on the health. Again, as a rule, it has been observed the Chinese clothe more warmly than Americans ; this surely would not cause poor health, or, if so, it is easy enough not to follow the example.

Not only members of the C. I. M., but now of nearly every other society, realize the great advantage of dressing in the native costume ; and to-day there is scarcely a society working in interior China, away from treaty ports at least, some members of which do not wear the Chinese costume ; and as yet I have met none, nor have I heard of any in North China, who do not wear an exterior Chinese dress. It seems strange that the majority of missionaries would, of their own free will and choice, follow this example if it was a pernicious one.

As for living in Chinese houses, I have yet to see a mission station not fixed up in as cosey, comfortable manner as could be desired. This is, of course, a matter which each missionary must decide for himself ; but here, as at home, one could easily run to no end of extravagance if one so desired. It is, however, sincerely to be hoped a standard of living will be maintained that will not put us completely beyond the touch of the natives, with their simpler habits. The native houses, if chosen with proper care, are better for all practicable purposes than foreign-built houses, the latter, as a rule, causing only suspicion and doubt in the minds of the people, who look at any departure from usually recognized customs as lacking in respect, to say the least.

Regarding food, there is no lack of good, wholesome, nourishing food, native production, to be procured in almost any place at about one half the home prices. It is as easy to have it cooked in English as in Chinese fashion. This city, at a very high estimation, has only twenty thousand souls ; but we can procure the following articles, all native, and there is very little difference between this and any other place in North China except that in larger cities the variety is greater :

Good wheat flour..	$1\frac{1}{2}$ cents per lb.
" cornmeal....	$\frac{8}{10}$ cent "
Oatmeal.....	$\frac{9}{10}$ " "
Pears.....	$\frac{9}{10}$ " "
Grapes.....	$1\frac{1}{2}$ cents "
Persimmons.....	15 for 1 cent.
Cabbages	$\frac{3}{5}$ cent each.
Arrowroot.....	$\frac{8}{10}$ " per lb.
Potatoes.....	32 cents " 100 lbs.
Sweet potatoes....	60 " " "
Mutton.....	$4\frac{1}{2}$ " " lb.
Beef.....	2 " " "
Chickens.....	3 " each.
Pheasants.....	$2\frac{8}{4}$ " "

Wild geese..... 4 cents each.
Hare..... 4 " "
Eggs..... 3½ " per doz.
Turnips..... ⅕ cent " lb.
Yams..... $\frac{8}{10}$ " " "

These are only samples, and by no means exhaust the list of productions. Besides these common articles can be purchased dried fruits, apples, apricots, nutmegs, cinnamon, spices, pepper, white and brown sugar, candy, cakes, etc., all very cheap, and all as good as similar articles at home. In the shops can be purchased foreign cotton cloth and calico of almost any grade, clocks, watches, canned milk, thread, needles, revolvers (!), etc. So it can be seen there is really no necessity of bringing a thing from home ; and the missionary who depends on what can be purchased on the ground is not so very badly off after all.

It must ever be borne in mind that the work of many C. I. M. missionaries in the past has been "spying out the land." While many other societies have settled down near the coast or in the open ports, the missionaries of the C. I. M. have felt led to plunge into the untravelled interior, enduring the hardships of itinerating work in order to secure foothold for station work. Other societies have as well availed themselves of the advantages afforded by this pioneer work, and to-day settled station work in many places is made possible as the result. This work was necessarily most trying and wearing, but it was *absolutely indispensable* for the future work ; and as the skirmish line in an advancing army are the first to fall before the enemy's fire, so those who went boldly forward were necessarily under greater trials than those who followed in their wake. It must not be inferred that C. I. M. missionaries were the only ones to do this pioneering work ; many others from other societies have shared in this grand work, but perhaps in not so great a proportion as the C. I. M.

Most truly in the Lord,

E. M. McBrier.

Dr. John G. Paton, the well-known missionary to the New Hebrides, was a delegate to the Pan-Presbyterian Council, that met in Toronto, Canada, during September. He was to spend a few weeks in the United States, and endeavor to influence our Government to act in accord with other great nations in preventing the traffic in slaves and rum at the New Hebrides. The remarkable sale of his autobiography has enabled Dr. Paton to give $25,000 to his mission work ; and we would be glad if every one of our readers who does not yet own this, the greatest story of modern missions, would buy one and so help Dr. Paton to give away another $25,000 ! If that book has its due influence on those who read it, Dr. Paton will not be the *only* giver.

Rev. James Johnston, Bolton, England, writes as follows about Rev. M. L. Gray, Salisbury, Mo., and the Cross-bearer's Missionary Reading Circle : "This is an admirable idea. When it enters upon a vigorous stage of activity it will become a path of light between the home churches and the heathen world. The history of the kingdom of Christ in modern times is being written on the high fields of missionary enterprise in letters of glory, and to the shame of the Christian Church, it is largely passed by and unappreciated ? To lessen this reproach the Cross-bearer's Missionary Reading Circle is a feasible course. With its speedy adoption both the spiritual life of the members will be quickened and the cause of missions receive a grand impetus. The plan is laid on broad, evangelical lines, independent of creed, Church, or organization, which will secure eventually a larger number of members whose reading will embrace a wider missionary area than a particular society with which they may be intimately acquainted.

Those who desire particular information in regard to this course of reading may obtain it by addressing Z. M. Williams, A.M., St. Joseph, Mo.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

Mission Work in the Levant.

The name Levant (*Levante*, the Sun-rising) is applied by the Italian traders more especially to the coasts of Syria and Asia Minor ; but in missionary regards it may be extended well enough to the whole of Southeastern Europe and Western Asia, in view of a general unity of religion and civilization in these regions. Here is the main seat of Mohammedanism, and of the most ancient now existing form of Christianity—that is, the Greek Church.

Christianity, after the apostolic age, rapidly declined into its secondary form of the Catholic Church, which, as remarked by the late Bishop Ewing, of Argyll, regards the Gospel chiefly as an institute, while Protestantism views it chiefly as an experience. In this form, as the Church of the Martyrs, Christianity won the victory over paganism in the Roman Empire (though not without many injurious accommodations to it), and established itself firmly in the world.

Of the five great bishops of the early Church, the patriarchs of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, the first, as bishop of the Imperial City and the assumed successor of Peter and Paul, was universally acknowledged as the principal. Being the only patriarch in the West, his preeminence slowly mounted there into supreme dominion. The East, however, whose churches were more ancient, many of them apostolic, and whose theologians were far more numerous and for the most part more eminent, and which was the seat of the six great Councils, had no thought of allowing her four patriarchs to become mere subjects of the Bishop of Rome. There were constant jars, frequent interruptions of communion, and at last, in the year 1054, the definitive schism which rent asunder the East and the West. Previously to this, however, the rise of Mohammedanism had reft from the Eastern Church vast masses of her members, and had prostrated her whole domain under the power of an alien and intensely hostile creed. Even earlier than that, the vehement disputes respecting the relations of nature and personality in Christ had rent away the Monophysite and Nestorian churches from Eastern Catholicism, which, thus weakened, was the less able to resist the inroads of Islam. These divisions subsist to our day, and though perhaps the doctrinal differences are rather nominal than real, they still keep Oriental Christianity weak before the common foe. Moreover, the jealousy of the two less numerous churches toward the Eastern Catholic or Greek Church inclines them strongly to lean upon Rome, who, since the Crusades especially, has been intent on securing dominion in the Levant. She offers the Monophysites and Nestorians liberal terms, on condition of acknowledging her supremacy. They are allowed to retain their own rites, to celebrate them in their own languages, and, according to the general Eastern discipline, to have the services of a married priesthood, though of an unmarried episcopate. Priests who lose their wives are required to become monks. As their ordinations are undisputed, their clergy are received by Rome without any difficulty as true priests and bishops. In this way she has secured the accession of large numbers of Monophysites, Nestorians, and even members of the Greek Church. Six or seven millions of her two hundred millions of nominal members, or about one thirtieth of the whole, belong to these various Eastern rites. If we assume the number of practical Roman Catholics as being one hundred millions, the Eastern adherents would amount to about one fifteenth How these compare with their neighbors of the independent churches in point of Christian experience, I cannot undertake to say ; but it is allowed that their in-

tercourse with the West has had a very favorable effect on the development of intelligence and character among them.

The Mohammedan conquests would doubtless have ruined the Greek Church but for the mighty accession received in the conversion of Russia. This took place about the year 1000. The new religion was imposed upon a passive and barbarous nation by the mere command of its monarch. He had at that time only the centre of Russia under his control, but as his dominions spread, Christianity spread rapidly with them, or, indeed, before them, being altogether in the line of historical development. The Russian Church has remained very much what it was at its first establishment, more a system of gorgeous and elaborate ritual than a principle of either individual or social regeneration. And indeed it may be said that the Oriental Church at large has for a great many ages, relatively at least to the West, been stagnant. To call her absolutely stagnant would be uncharitable and unreasonable, as the acknowledgment of the one Creator, the righteous and loving God, of the one Saviour, the Holy Jesus, the one Spirit of Grace, together with the constant direct and indirect influence of the Scriptures and of Christian history, and the inculcation for many ages of Christian morality, cannot but have had a purifying and elevating effect, however it may have come short of its just measure under the excessive attention given to theoretical disputes and to ritual observances, and under the great neglect of education, both of the clergy and of the masses of the laity. Still the intellectual character of the Greek mind has never, even down to our own day, altogether belied itself.

The Greek Church, or, as she calls herself, the Holy Orthodox Oriental Church, counts in all about 85,000,000 members, of whom some 65,000,000 are in Russia, 1,500,000 in the kingdom of Greece, 3,000,000 in the Austro-Hungarian dominions, some 10,000,000 in the Turkish Empire, and about 6,000,000 in the states which have been lately set free from it. In Russia, besides the 65,000,000 adhering directly to the Orthodox Church, there are some 10,000,000 or 12,000,000 Raskolniks, or Old Believers, who, for the most part, differ from the rest only in an intense attachment to old-fashioned usages, and in a refusal to acknowledge the established hierarchy, although, it is true, their isolation leaves their doctrinal beliefs exposed to various aberrations.

Russian Christianity has taken so faint a hold on the higher thought of the nation since it began to think, that most of the educated, it is said, are simply atheists and materialists. This is perhaps an exaggeration. At all events, Russia as a nation is devoted heart and soul to the maintenance of the Orthodox Oriental Church. Her mighty support it is which enables the Patriarch of Constantinople and the 10,000,000 of his spiritual subjects in Turkey to bear up against the tyranny of the Mohammedan Caliph and against the purposes and pretensions of Rome. Under her wide ægis we do not know what career may yet lie open before the Eastern Church after the thousand years of nearly suspended animation which has succeeded to the greatness of her early centuries.

The schism of 1054 between the East and West involved no change in the Eastern Church. She retains the form of Catholicism, in doctrine and rite, very much in the stage which it had reached at that time, and has been but faintly affected by the developments, either for good or evil, of her imperious Western sister. On the one hand, she has had no Inquisition, and on the other she has had no such varied activity of thought as the West, and no such rich variety of male and female saints devoted to the spiritual and temporal good of their fellow-men. Of the two great principles of Catholicism, Unity and Orthodoxy, the East lays chief stress on Orthodoxy and the West on Unity. The Greeks regard the Roman Catholics as heretical in a less degree than the

Protestants, but still as heretical. They call the Pope "the first Protestant and father of modern rationalism." They doubt both the baptism and the orders of the Roman Catholics, while these acknowledge unhesitatingly both the baptism and the orders of the Greeks, and do not impeach them of heresy, but only of schism.

Mohammedanism, more properly Islam, that is, Resignation, originated, as is known, about 622, and represents monotheism in a stern and unfruitful extreme, separating God from man so utterly as to preclude all sense of His Fatherhood, all possibility of His personal union with humanity, all assurance of His benignity, all belief in a true free will, and almost all sense of an inward Divine assistance and spiritual regeneration. The Koran prescribes charity, justice, and benevolence, but says little or nothing as to how we are to gain these. It makes little account of the inward state, and gives so sensual a description of paradise as to make interior chastity very nearly an impossibility within its range, aggravating this evil by its sanction given to slavery, polygamy, concubinage, and arbitrary divorce. Being agnostic as to the ideas of God in nature and history, it is hostile to thought, and even the brilliant outburst of Arab genius under its first victories could not permanently maintain itself. The conditions of salvation being purely arbitrary, can be imposed on men by the sword, and although Islam has shown no small missionary energy, yet the sword has been its preferred agent of propagation. All who worship one God and have a sacred Book are tolerated, but, where possible, reduced to servitude and tribute, and treated with infinite scorn. Indeed, Islam is the most extensive and compact incarnation of spiritual pride that has ever been seen in the world.

The victories of Islam were greatly advanced by the internecine conflicts of Eastern Christianity, and by its exaggerated veneration of the saints. This rested originally, it is true, on a profound sense of God's indwelling in His people, who in Christ become partakers of the Divine nature and of the Divine dominion. But it soon reached an extent which thrust God and Christ into the background, and declined largely into mere image worship, almost into fetichism. Against this relapse into semi-paganism, Islam had an immense advantage. Though divided into very many sects, yet over against Christianity these appear as a unity, except that of the 200,000,000 Moslems, the Persians, and some others, about 15,000,000 in all, reject the Sunnite traditions, accuse the Sunnites of having lost the true apostolic succession, and have developed a form of Mohammedanism which is so speculative and mystical that the Sunnites brand it, and not quite without ground, as altogether spurious.

Islam acknowledges the Scriptures, and thereby signs its own ultimate death-warrant. It honors Jesus as Messiah and the Word, and acknowledges His sinlessness, but denies Him to be the Son. The Koran teaches that another was crucified in His stead, and that He was taken up into heaven. It loves the sword, but hates the cross. When it loses temporal supremacy (as it is rapidly losing it) its life will be long; but by its own principles, which make no distinction between things spiritual and temporal, its life will then be a slowly advancing death. When Eastern Christianity under Western Protestant influence shall have cleared itself of its depressing superabundance of ceremony and of its exaggerated veneration of palpable symbols, it will be prepared in a nobler form to reassume control of those Eastern regions which have so long gasped under the suffocating pressure of Mohammedanism. The Eastern Christians, though so heavily overlaying the Gospel, have never denied it, nor have they allowed the family to be corrupted by the admission of polygamy, concubinage, and arbitrary divorce, while they freed themselves ages ago of slaveholding.

The main form of Protestant missions in Turkey and Persia has been that of the American Board, whose Persian and Syrian missions, however, have been assumed by the Presbyterian Church. The American Board had mainly and ultimately in view the evangelization of the Moslems, who number about 16,000,000 out of the 22,000,000 of the Turkish Empire, since the Christian principalities have been detached. Incidentally, however, the missionaries aimed at reviving and purifying the Eastern churches. The hostility of the government has hitherto confined direct operations mainly to the latter object, though the missionaries have never lost the former out of sight. The Board has not had in view, and does not now have in view, the propagation of Protestantism as such. So far as spiritual life is revived, and superstitions done away, and spiritual despotism transformed into brotherly service, so far as burdensome observances are abolished and faith manifested in charity and pure morals, the intended work is done. The elder churches are so deeply intertwined with the Christian memories of their respective nations, above all of the Armenian nation, which professed the Gospel the earliest of any people in the world, that we can easily understand and sympathize with their desire to maintain the elder organizations. Unhappily, however, most of the Monophysite and Nestorian bishops, especially the former, and still more most of the Greek bishops, have shown themselves hostile to any innovations, however necessary for intellectual and spiritual revival, and so persecuting toward those of their people who desired a freer and more living Gospel, that the organization of Protestant churches soon showed itself a matter of necessity, although the influence of Protestantism is far from being confined within its own avowed limits, but is extending farther and farther within the elder churches, especially within the Armenian Church. The Gregorians, as the members of this Church are called, from its apostle Gregory the Illuminator, are in some parts on cordial terms with the Protestants, and even more or less hold joint services with them. Unhappily this good intelligence is not as widely extended as we could wish, or as it is hoped it may yet be. Among the Nestorians, it is known that a considerable number of the native clergy—deacons, priests, and even some bishops—have encouraged the missionary work. The precise forms of the work in the future may be left to the wisdom of the Head. It is certain that it will not relapse into the deadness of the past, and that a debt of lasting gratitude will be owing to the Congregationalists, Presbyterians, and United Presbyterians of our country, for Asia Minor, Syria, and Egypt.

If we should estimate the number of Protestant communicants at 50,000 in European Turkey, Bulgaria, Asia Minor, Syria, Egypt, and Persia, this would be an exaggeration which the fact is rapidly moving to overtake. In Bulgaria the American Board and the American Methodists are at work; in European Turkey and Asia Minor the American Board; in Syria and Persia the American Presbyterians; in Egypt the United Presbyterians of our country (not to be confounded with the entirely different Scottish church of the same name), and the movement proceeding from the admirable schools of the Misses Whately, daughters of the former eminent Archbishop of Dublin. In Palestine all Protestant movements are only initial, the Church Missionary Society leading, though rather crossed than aided by Bishop Blyth, a worthy man, but infatuated with a somewhat fantastic dream of "corporate unity" with the Greek Church. In other parts of Turkey also, and in Persia, there are disintegrating interferences, some from England and some from America, which seem to have ritual propagandism more deeply at heart than the advancement of living faith. Yet the main work is not very greatly put back thereby.*

* The different statistical authorities are more or less in conflict, which will account for some inconsistencies of statement.

VI.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Oberlin, O.

—The Statesman's Year-Book is authority for the statement that the densest population of the earth, over 400 to the square mile, is confined to Java, China, Japan, the northeastern and southwestern portions of India, England, parts of France and Belgium, the Nile Valley, Italy, Portugal, a small strip of Germany, and a small section in the vicinity of New York and Boston.

The Beginning of the End.—Three phases or stages of missionary toil may easily be distinguished. At first and of necessity all the forces, whether personal or financial, originate in Christian lands. But presently native missionaries of every grade begin to take the place of the foreign supply, and native contributions steadily increase. Thus last year of the $11,500,000 contributed for foreign missions, upward of $1,300,000 were derived from regions lately heathen, while to the 7800 missionaries were joined upward of 37,000 native helpers, of whom nearly 3000 were ordained, and quite a large proportion of the 11,000 churches are entirely self-supporting. As examples of the third and final stage, we see the Hawaiian Islands not only sustaining "home missions" among the Chinese, Japanese, and Portuguese, but also sending their representatives by the score to Christianize Micronesia; the London Society seeks in Samoa and the Hervey Group a supply of teachers for pagan New Guinea, while by the Wesleyan Society Fiji and other islands have been turned wholly over to the care of the Australasian Conference.

—In setting forth the debt of science to missions, Archdeacon Farrar offers these telling interrogatories, with their answers: "Is it nothing that through their labors in the translation of the Bible the German philologist in his study may have before him the grammar and vocabulary of 250 languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceanica and America and Asia? The missionaries. Who discovered the famous Nestorian monument in Singar Fu? A missionary. Who discovered the still more famous Moabite stone? A Church missionary. Who discovered the Hittite inscriptions? A Presbyterian missionary."

—The 1892 Year-Book of the Young Men's Christian Associations of North America gives the following statistics: 1140 secretaries; 268 buildings valued at $11,902,520; 814 Associations with a total membership of 1,763,950; 400 college Associations (64 organized last year), 362 with a total membership of 24,819; 97 railroad branches with a membership of 20,530; 12 Associations for Germans, membership 2654; 34 for colored men, chiefly in educational institutions in the South, membership 2137; and 22 Associations for Indians. In the world are found 4651 Associations, of which 83 are in Canada, 627 in the United Kingdom, 898 in Germany, 641 in Holland, 86 in France, 112 in Denmark, 131 in Norway, 67 in Sweden, 43 in Italy, and 381 in Switzerland.

—The Young People's Society of Christian Endeavor, with its growth since 1881 from 2 local societies to 22,000, of which 648 are found in foreign and missionary lands, and a total membership of nearly 1,250,000, divided among 30 denominations, must be counted a phenomenon among Christian institutions; and the possibilities

of power in this and other kindred organizations, as touching the world's evangelization, are just beginning to appear. Such items as these are fast becoming very common :

"The Christian Endeavor Societies sent $3405 to the Presbyterian Board of Foreign Missions for the year ending May, 1891. They increased that amount so as to make $9036 last year." "The Christian Endeavor Society of the Presbyterian Church of Watertown, N. Y., has secured $500 for the support of a missionary in the foreign field. Their missionary is the Rev. Kali Churn Chattergee, Hashyarpur, India." "The Endeavorers of the First Congregational Church, Cleveland, raised double the usual amount for decorating the church for Easter, and then, instead of using it for church decoration, gave it to the American Board as an Easter offering." "At the Baptist Young People's Convention in Troy, N. Y., a resolution was adopted indorsing the plan to send out 100 new missionaries and raise $1,000,000, and pledging the support of the young people in raising the fund."

—Says the *Examiner:* "Not all the Chinese carry all their money to China. The 161 Chinese Christians of California raised last year for benevolent purposes $6290, or $39 for each ; for the expenses of their own Association they raised another $2029, or $12 for each member. They raised $1913 for home missions and $2181 for foreign missions. One Chinese Sunday-school (30 members) in Brooklyn, N. Y., has given, the last year, $150 for foreign missions. A Boston Chinese Sunday-school gave $114 for the same work."

—One day an Indian asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked : "Why?" He said : "One dollar for me to give to Jesus and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said : "Yes." The bishop was about to tell him : "It is too much," when an Indian clergyman who was standing by whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

—The American Baptist Missionary Union reports an income of $589,773 last year, a total preaching force of 947 in heathen lands, or 1834 laborers in all, 83,597 church-members, 692 churches, of which 354 are self-supporting, 10,971 baptisms in 1891, 1188 schools with 22,284 pupils, and the contributions were $59,922. Evidently missions are not a "failure" among the Telugus with 47,458 in the churches and 7905 added last year, nor in Burmah with 30,253 and 1936 baptized last year.

—The Baptist women have an eastern and a western Foreign Missionary Society, the first having its headquarters at Boston, and the other at Chicago. The eastern society last year expended $88,476 in Burmah, Assam, the Telugu country, China, Japan, Africa, and Europe. The society of the west, with a year's expenditure of $49,290, employed last year 41 missionaries and had work for 13 more ; sustained 30 schools in the mission fields, with 82 native teachers and 2234 pupils, and had 53 Bible-women in commission, with 49 other Christian women under training for work.

—The Methodist Episcopal Church appropriates $500,000 for home missions this year, of which sum these are the more prominent items: Scandinavian missions, $57,950 ; German missions, $50,250 ; Spanish missions, $14,000 ; Chinese missions, $11,400 ; besides some $22,000 for missions among the Japanese, Welsh, French, Bohemians, Hungarians, Italians, and Portuguese.

—The United Brethren Board of Missions, at its last annual meeting made appropriations of $89,000 to its African missions, $2000 to those in Germany, $400 to the Chinese mission in Walla Walla, and liberal sums to various

domestic missions. The reports of the Woman's Board represent it as having had an active and prosperous year. Two young women were appointed missionaries to China. The Board of Church Erection received $12,207.

—The women of the Canada Presbyterian Church sustain two societies, the eastern and western, the first named covering the maritime provinces. The western section had its beginning only 16 years ago, and has grown rapidly ever since. From 49 auxiliaries, in 1881, the number has now become 519. The first year's income was but $1005.-39 ; in 1890 it had increased to $31,107, and last year passed the $33,000 mark.

EUROPE.

Great Britain.—The late Mr. Douglas Henty, a brewer of Westgate, Chichester, has left benefactions amounting in all to £50,000 to the British and Foreign Bible Society, the Church Missionary Society, the London City Missions, the Irish Church Missions, and the Moravian Missions.

—During the last four years the Church Missionary Society has accepted 267 candidates, more than double the number in the four years preceding. Six hundred clergymen are found among its representatives, of whom 280 are natives. Of its 360 missionaries, including laymen, 153 are university graduates, no other large English society having a proportion so large. Of its missionaries 23 have been made bishops. The baptisms of adults were 3250 last year.

—The Wesleyan Missionary Society cannot be set down as a "failure," if this statement is true : "There can be traced to its work a constituency representing about 2000 circuits, 11,000 chapels and preaching places, 2592 missionaries and ministers, and 430,247 members." Its Fiji achievement ranks among the most notable in the whole history of missions.

—According to the fifty-seventh annual report of the Society for Promoting Female Education in the East (in zenanas, harems, and schools), the income last year was $31,435. Its fields are found in India, Africa, and the Levant. A force is maintained of 39 missionaries, 8 assistants engaged in the country, and 76 other native helpers ; and in the 74 schools (with the 64 more assisted) are found 10,112 scholars. In particular the Protestant orphanage for girls in Nazareth belongs to this society, and 2 day-schools for girls and 5 others in neighboring villages.

—A few weeks since the twenty-sixth anniversary of Dr. Barnardo's Homes was held in London. Exeter Hall having proved too small for the accommodation of the thousands applying for tickets, the Royal Albert Hall was secured. Since the beginning of this philanthropic work $656,836 have been received for all purposes, 19,000 boys and girls have been rescued from poverty and moral degradation, and 5015 have been placed out in the colonies. Last year 5416 children were wholly maintained and 803 others were partially fed and clothed and placed under training.

—By the Established Church of Scotland 7 new parishes were erected and endowed last year, and the whole number created and endowed since the "scheme" for that purpose was set in operation has been 397, and the cost of this great permanent work has been $6,800,000.

The Continent.—Between 1838 and 1858, or between his sixty-fifth and his eighty-fifth year, Gossner, the founder of the missionary society which fittingly bears his name, paid from his own resources 33,000 marks, and received 300,000 from others. Besides, he sent out to the heathen world 141 missionaries. Surely this was bringing forth fruit in old age. What honorable names are his and Pastor Harms's !

—The Rhenish Missionary Society (Barmen) had an income last year of

422,580 marks ($105,650), and in South Africa, China, Java, Sumatra, and New Guinea had 65 stations, 118 out-stations, 92 missionaries, 213 native helpers with 429 more unpaid assistants, and 43,912 adherents. The additions by baptism were 5525, and 522 were confirmed. The communicants number 11,907, and the catechumens 6869. The additions in Sumatra alone were 3945 from among the heathen and Mohammedans. In New Guinea 1 missionary died, 2 were compelled to leave on account of sickness, and 2 were murdered. This society has a training college at Barmen with about 40 students, mostly from humble spheres of life. The course of study covers six years.

—Between 1870 and 1888 the Russian (Greek) Church baptized 71,272 heathen, 8597 Jews, and 4294 Mohammedans, 84,163 non-Christians in all. In Japan missionary operations are pushed with vigor.

—By the new census of Spain the fact appears that out of a population of 17,500,000, only a little over 5,000,000 can read and write. Six millions can only read, leaving 12,000,000 who can neither read nor write. Bad as this showing is, it is a little better than the figures of 1877, when 72 per cent of the population were found to be unable to read or write.

—The annual report of the European Turkey Mission of the American Board shows that 117 persons were admitted to the churches during the year on profession of faith, an increase of about 14 per cent, and making the whole number 940.

ASIA.

—Mrs. Isabella Bird Bishop says: "Just think: from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout south and southwest Persia, not a missionary! From Bagdad to Teheran, almost the most populous district of Persia, not a missionary! The great oasis of Feraghan, at a height of 7000 feet, with 680 villages craving medical advice, never visited, scarcely mapped! Then Julfa and Hamadan, with their few workers, almost powerless to itinerate, represent the work of the Church for the remainder of Persia! Two million nomads never touched!"

India.—A Hindu and a New Zealander met upon the deck of a missionary ship. They had both been converted from heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands and smiled in each other's faces; but that was not all. At last a happy thought occurred to the Hindu. With sudden joy he exclaimed, "Hallelujah!" The New Zealander, in delight, cried out "Amen!"

—India's population (almost 300,000,000) constitutes a sort of social, political, and religious Babel. The recent census was taken in 17 different languages. The blanks issued numbered over 80,000,000, and those used weighed 290 tons. If put end to end they would reach more than half-way round the world. There were 950,000 enumerators, and the whole cost of the census was about $1,000,000.

—This is a strange story to come from a land so populous, and that has been inhabited for thousands of years. "Official returns for 1891 show that no less than 24,841 people in British India were killed by wild animals during that year. By far the larger portion of these (22,134) were killed by snakes; 928 by tigers, and the remainder by wolves, leopards, elephants, and other animals. It appears, too, that the destruction of life from this cause is on the increase."

—It is officially stated that last year in 138,054 public and private educational institutions reported, there were 3,368,930 boys and 313,717 girls, an increase of girls of nearly 20,000 over the previous year. Of these 350,000 were studying English. Of the whole 68 per

cent were Hindus, 23 per cent Mohammedans, and 2½ per cent native Christians.

—Last year, when the late Prince Albert Victor was in India, 3000 native Christians, headed by Bishop Caldwell, met him some three miles out of Tinnevelly, representing 95,000 souls under Christian influence, of whom 77,000 were baptized and 113 native clergy. The prince expressed his great satisfaction at so substantial a result of Christian missions. The statement placed in his hands showed that since a similar demonstration greeted the Prince of Wales, in 1875, the number of native clergy had increased by 109 per cent, of natives under instruction by 57 per cent, and of communicants by 95 per cent.

—In the North India (American Methodist) Conference from January to May 3500 have been baptized, 800 by Rev. Ibrahim Solomon in the Rampur Independency, and he confidently expects 2000 within the next few months.

—The Sialkot Mission (American United Presbyterian) contains 13 ordained missionaries, 26 women, and 2 physicians, a total of 41. There are also 10 ordained natives, 236 native helpers in all. Work is done in 554 villages, while 6894 church-members and 10,632 adherents have been gathered. To the churches 525 were added last year. The schools number 143, and the pupils 9262.

—Rev. H. B. Lapham, of Ceylon, states that in that island are found 80,000 Protestants and 220,000 Roman Catholics. This makes one tenth of the 3,000,000 Christians.

China.—The Basle Missionary Society is at work in the province of Canton—over against the island of Hong Kong, and partly on that island, with 24 missionaries, with 90 native helpers. The head stations number 13, the most northerly one being 300 miles from the coast; there are also many sub-stations. The number of converts has reached 3606, without including many who have emigrated to Borneo, Australia, Honolulu, etc. Fifteen are being trained at the preachers' seminary at Lilong for the pastoral or teacher's office.

Japan.—In 1860 one Murata, a military retainer of the Lord of Saga, in the island of Kiushiu, went to Nagasaki, and one evening, as he was crossing the harbor, he picked up a book that was floating about the water. The writing ran from side to side, "like the crawling of crabs," and upon sending it to one of the Dutch settlers, he learned that it was the Christian's Bible, then a proscribed book. Curiosity spurred him on, and he had one of his assistants learn the language, and translate it for him sentence by sentence. His study was continued in secret with a few friends after his return home. When a difficult passage was found, a messenger was sent to Dr. Verbeck, a missionary then in Nagasaki, for its interpretation. Murata was afterward baptized, and his name now stands first on the roll of Protestant Christians in Japan.

AFRICA.

—Between the extreme limits of the Dark Continent north and south stretch 5000 miles, and almost as great a space parts its extreme eastern and western confines. The total number of square miles embraced within its bounds is about 11,000,000, giving it the second place among the continents. Europe includes 3,800,000 square miles; North America, 7,400,000, and Asia, the only continent that exceeds it in dimensions, covers only 13,000,000.

—It was in 1742, or 150 years ago, that George Schmidt gained his first convert, and now the Moravian Mission in South Africa has 3352 communicants, 650 catechumens, and 13,000 adherents.

—The *Mission Field* states that the Dutch Reformed Church stands at the head in South Africa, having some 298,000 adherents, of whom 220,000 are

Europeans. The English Church stands second, with 139,000 adherents, of whom one half return themselves as Europeans; the other half consists of Kafirs, Fingoes, and 46,000 of mixed blood. The Wesleyans and other Methodists number 109,000, of whom 22,000 are Europeans, 63,000 Kafirs and Fingoes, and 19,000 of mixed colored blood. There are 66,000 Independents, 32,000 Presbyterians, and 17,000 Roman Catholics.

—Rev. Mr. Davidson, a missionary of the Scotch United Presbyterian Church, reports a remarkable occurrence in connection with a wedding at a farm in Adelaide. The bride and bridegroom were servants on the farm, and after the ceremony the people suddenly, unitedly, and eagerly called for a religious service, and some 200 sat down on the grass, listening while Mr. Davidson preached. The people were deeply stirred. An hour or two after he had reached home a messenger was sent for the evangelist to come and hold another service in the evening.

—It is Rev. B. F. Ousley, for seven years missionary of the American Board among the Batswa tribes in East Central Africa, that was owned by Joseph (not Jefferson, but his brother) Davis, and is now translating the Bible into the Sheetswa, a cognate of the Zulu. He is a graduate of Fisk University and of Oberlin Theological Seminary.

—The North German Society has a mission upon the Slave Coast, and adjoining that of the Basle Society upon the Gold Coast. At the end of last year the number of converts was 891, as against 800 twelve months before.

—Rev. Dr. Laws, of Livingstonia, gives these facts concerning the growth of the Free Church Mission on Lake Nyassa. The first missionary party arrived in 1875 and found all utterly heathen. Since then the first station, Cape Maclear, has developed into 6 centres occupied by Europeans, and 165 men, women, and children have been baptized. Last year from 30 to 40 of the native Christians went out Sunday after Sunday to preach, walking for the purpose 8, 10, 12 miles in a broiling sun. There are 32 schools taught by about 150 native teachers. Several of the 8 languages spoken about the lake have been reduced to writing.

—Miss M. Copping, of Fez, Morocco, writes of treating 54 women and children in one day, some coming as early as five o'clock, though the dispensary was not open until 7.45. During January, February, and March the attendance of patients was of men 856, of women and children 1275, or a total of 2131.

Australia.—The Moravian Mission among the aborigines of North Queensland is supported financially by the Presbyterians and Lutherans of Australia. Though their numbers have been so fearfully diminished, the aborigines are estimated at not less than 150,000.

—According to the recent census of the religions of Australia, the Church of England has by far the most numerous following. Of Episcopalians there are 503,084; Roman Catholics, 286,917; Presbyterians, 109,383; Wesleyan Methodists, 87,489. There are other Methodists to the number of 22,589, with 24,113 Congregationalists and 13,118 Baptists. The greatest gain exhibited by any denomination is shown by the Church of England, which has increased from 342,359 to 503,084.

Madagascar.—In September last a Christian Endeavor Society was started at Ambohipotsy, which now numbers about 70 members, and in the nearer churches of the district 10 branch societies have been formed. At a united service for the 11 societies more than 300 members were present.

—Though there are now in this island 1360 self-supporting Christian congregations, it must not be inferred that Madagascar is already Christianized; for out of the 4,500,000 inhabitants there are probably 3,000,000 still living in heathen darkness.

—Now that in this generation Australia has come to be numbered among the continents, New Guinea (Papua) is the largest island in the world, having a length of about 1400 miles, a maximum width of 400, and an area of nearly 300,000 square miles. The population numbers not far from 1,000,000. By a "partition" the Netherlands rule the western portion, Germany the northern half of the eastern portion (King William's Land), and Great Britain the southern coast and the adjacent groups of islands.

The Utrecht Missionary Society has occupied the Dutch, and the Rhenish Society the German domain, while the English is cared for by the London, the Propagation, and the Wesleyan societies, the three having agreed upon a division of territory.

British Foreign Missions. By Rev. James Johnston, Bolton, England.

Indian Missions.—A number of friends of missions in India recently welcomed home Dr. Pentecost and the Hon. Emily Kinnaird, and also bade farewell to Miss Cornelia Sorabji, B.A., the first girl graduate of the Indian Empire, in Cannon Street Hotel, London. In speaking of their missionary experiences in India both Dr. Pentecost and Miss Kinnaird agreed that the average Anglo-Indian showed considerable opposition to missions and missionaries. This position was controverted by Sir W. Muir, who maintained that the great bulk of the Europeans in India were friendly disposed toward Christian enterprise. Miss Sorabji gratefully acknowledged the kindness of the English during the time that she had been pursuing her medical studies. The collection on behalf of the zenana Bible and medical mission realized over £4000.

Japan.—Bishop Edward Bickersteth, of Japan, in addressing a pastoral letter to his clergy, says that the spiritual wants of English people residing there and of the continually increasing number of travellers who sojourn in that empire, are as adequately provided for as circumstances will admit. The returns show a steady increase in the whole number of Japanese church-members and a slightly increased staff of clergy, the total being now 50, of whom 13 are Japanese. English lay workers number 37, and of these 32 are women. At least 50 more workers could be profitably employed in strengthening existing missions. It is stated by a contributor to the Berlin *Das Echo* that Buddhism is steadily declining in Japan, according to observations taken in Kyoto, generally regarded by Japanese the headquarters of that faith. The returns of 1877 gave 3737 Buddhist temples, and in 1891 only 3256, a loss of nearly 400 within the space of fourteen years. Nor is it possible to judge of conversions to Christianity among the Japanese by the German, English, and American reports alone, inasmuch as these are confined to the Roman Catholic, Anglican, and various Protestant missions, all of which belong to a Western European type. Far greater successes are credited to the Russian Church of an Oriental caste, which being unaffected by the earlier Western Latin and Teutonic nations is supposed to be better qualified than the Latin or Protestants to reach the Asiatic mind.

Notable Missionary Farewell.—At the end of June good-by was said to 46 missionaries, male and female, who were proceeding to India, China, and Africa to take part in the evangelization of the world, on the completion of their studies at the training colleges under the presidency of Dr. Grattan Guinness. It is reported that the Guinness family have been instrumental in equipping 1092 missionaries for the foreign field in connection with the noble institutions of Harley House and "Doric Lodge," respectively occupied by male and female students. A hundred missionaries and their wives of various societies are stationed on the Congo.

Uganda.—Respecting the position in Uganda, an important paper is forthcoming from the pen of the Rev. W. J.

Smith, an active member of the Church Missionary Society's Committee. He will endeavor to show upon the strongest evidence that French influence has for a long time been used in plotting against the British power in Eastern Equatorial Africa, and that the hostilities are due far more to political intrigue than to religious strife. There is every probability that the Uganda missionaries will endeavor to remain in the country even though the British East Africa Company resolves to withdraw at the close of the present year.

Missionary Re-enforcements. — It has recently been decided by the Board of Directors of the London Missionary Society to locate the 100 additional missionaries, whom it is proposed to send out in the course of the next four years, approximately as follows: China and India, 35 each; Madagascar, 10; Africa, 15; Polynesia and New Guinea, 5. Late appointments include three Welsh students for work abroad. By the impetus of the "Forward Movement" chiefly, the funds of the Society "have arrived at a condition hitherto unprecedented during its whole history," an increased income of £35,000 for the year being reported.

A feature of the celebration of the hundredth anniversary of the founding of the Baptist Missionary Society was an international gathering over which Dr. George Smith, the Foreign Missionary Secretary of the Free Church of Scotland, presided, and America was represented by Dr. Pierson, to whom so much of the current missionary awakening in Great Britain is attributed. The Centenary Fund has reached £85,000. The Society has accepted for foreign service Mr. Cannon for South Africa, and Mr. T. Randall for Bolololand, both students at Regent's Park College.

In view of the approaching jubilee of the Primitive Methodist Missionary Society, a special fund for extension work of £50,000 is to be raised, toward which £14,000 was promised at the conference in Norwich during June last.

Welsh Churches and Foreign Missions.—There is every probability that the Welsh Nonconformists, who have been accustomed to send their contributions for foreign missions through the channels of English societies, will erelong arrange to have their distinct organizations in the Principality. The Welsh Calvinists have for some time adopted this procedure, and the Baptists are beginning to follow on the same track.

Bequests to Missions.—By the will of Mr. Douglas Henty, a Chichester brewer, who died last February, and who at one time had several race-horses in training, a sum of £50,000 comes to five missionary and Bible societies. On the settlement of the estate being completed, the executors are to give priority to legacies of £15,000 to the British and Foreign Bible Society, £10,000 to the London City Mission, £10,000 to the Irish Church missions, £10,000 to the Church Missionary Society, and £5000 to the Moravian missions.

A south of England member of the Society of Friends has just given the large sum of £20,000 to erect and endow a home for the training of missionaries.

The late Mr. Gawin Kirkham.—To this faithful preacher of the Cross, whose lamented death in May last deprived the Open-Air Mission in England of its director for thirty years, some form of memorial is contemplated. In conjunction with Mr. John Macgregor ("Rob Roy"), Mr. Kirkham was one of the pioneers of open-air preaching, and scarcely, at one time, was there a race or fair held in any part of Great Britain where Mr. Kirkham might not have been found preaching with intense fervor to hundreds and even thousands of listeners. He travelled on the same errand over the continent and in distant colonies. His journeys in 1891, in pursuit of his all-absorbing vocation, extended over 12,600 miles, during which he addressed at least an aggregate of 43,000 persons. By rare organizing gifts and unwearied devotion, Mr. Kirk-

ham gave prominence to the Society, which to-day has an effective roll of 1123 members. A man of fervid zeal, he yet always avoided friction with the authorities, and similarly urged his co-workers to adopt the principle of moderation. The office of secretary, which he so ably filled, has been undertaken by Sir Robert Phayre, whose services will be gratuitously rendered.

The Rev. James Johnston, Bolton, England, has been appointed a member of the Advisory Council by the General Committee on Religious Congresses, which will be held in connection with the World's Columbian Exposition.

Monthly Bulletin.

—Miss Emma Bradley, of Chicago, has founded a mission school at her own expense in the slums of that city. She makes her home in the rear of the school building, and shares her food with a number of poor people, and this at her own table.

—Wooster University, Ohio, exhibited its missionary enthusiasm when it gave Dr. S. H. Kellogg, a LL.D., as he was about to return to India, and sent the honorary reward of toil and scholarship, D.D., to two of its foreign missionary graduates, J. M. Kyle, of Brazil, and J. N. Wright, of Persia.

—At the Catholic Cathedral in Milwaukee, not long since, 110 children, 60 girls and 50 boys, were confirmed by Archbishop Katzer. The archbishop addressed the children on "The means of preserving the grace of confirmation," and on the following day pledges of abstinence from intoxicating liquor and tobacco were administered to the boys who the day before were confirmed.

—The Presbyterian Church, South, sends out this year 17 newly appointed missionaries, distributing them between Mexico, Brazil, the Congo, Japan, and Korea.

—The missionary work of the (German) Reformed Church in the United States has been until recently carried on under several independent boards, representing as many synods, or in certain cases unions of synods. But the process of consolidating it into a single whole, which has been going on for several months, was completed April 19th, when the last of the separate boards closed its accounts, and was incorporated with the general board.

—Rev. John Mackie, of Kingston, Ont., has received $10,000 from a gentleman of that city for the home and foreign missions of the Presbyterian Church of Canada.

South America.—Information comes that a missionary of the American Bible Society, Señor Aristides Castro, has been mobbed in Ayacucho, Peru. He had been sent to that city with six boxes of Bibles, which he tried to sell, when the inhabitants began to protest. At last he was compelled to seek refuge in his lodgings. One afternoon the house was broken into by an armed mob. Señor Castro was not found, but the stock of Bibles and his personal property were taken out into the street and publicly burned.

—In Paramaribo the work of the Moravians continues to be highly blessed. No fewer than 97 persons were at one time recently added to the communicants.

Great Britain.—A most impressive scene was recently witnessed in the committee-room of the Church Missionary Society. No fewer than 20 ladies, who had been accepted for service, were introduced to the committee. Never before have so many recruits been welcomed in one body.

—India has sent a missionary to England, Miss Soonderbai Powar, a native high caste Hindu, who comes to point out the evils of the opium traffic. She wears an Oriental costume, but speaks English fluently.

—Gospel meetings at the races. A strange combination, but it is what a

band of English Methodists, under the lead of Josiah Nix, are holding. The band is composed of young men who dress in the latest style, but are devoted Christians. They camp on the Derby racing grounds, distribute Gospel tracts, and during the intervals between races sing hymns and give talks. They have done this for several years with good results. Four young men of Chicago have undertaken a similar work.

—Again has the Salvation Army been under deadly fire, but has come forth unscathed. Arnold White, a man thoroughly competent, and with eyes only for the facts, has made searching investigation and finds only the strictest business integrity in the handling of funds, and scarcely any lack of business sagacity. In particular he finds that the Booth family either bestow their services without a penny of pay, or receive but the most meagre of salaries.

The Continent.—The French Government has conferred on the Rev. Mr. McAll the decoration of the Legion of Honor. His twenty years' work for the evangelization of the masses in France is expressly given as the ground for the distinction.

—The Rev. Max Christlieb, son of the late Professor Christlieb, of Bonn, expects to sail next year for Japan as a missionary.

—Dr. Baedeker recently gave a report in London of his travels among the persecuted Stundists in Russia. Many of these have been exiled to Siberia simply because they hold the truths of the Bible. One man, who had been in exile for four years, on returning to his native town was required to sign a paper, pledging himself not to teach, or preach the Gospel. The man took the paper and commenced to write, but this was what was found on the paper: "I, ——, cannot pledge myself." He was immediately marched off to Siberia for four years more. And the report comes that a scheme will soon be inaugurated to annihilate this form of Christian teaching and practice from the empire.

—The Rev. George S. Davis, Superintendent of the Methodist Episcopal church in Bulgaria, states that he has received from an elderly and friendly Bulgarian, for the Missionary Society, the equivalent in property and cash of 16,000 francs. This will net in American gold $3112.84.

Palestine.—A great sensation has been caused in Jerusalem by the introduction of the electric light into a new and flourishing flour-mill lately started close to the Damascus Gate. The Arabs and Jews are much puzzled to account for a light in a lamp in which there is no oil, and while gazing with wonder, keep at a respectable distance.

India.—Mr. J. N. Farquhar, of the London Society, states that "since December last there have been 11 baptisms from Hinduism and Mohammedanism in connection with the two Bengali churches in the centre of Calcutta. Among them are a man, his wife, and their son, who were devil-worshippers, two Hindu widows, and a medical student. Nearly all were led to Christ by natives of the country."

—Is it mixing politics and religion when regularly that native minister connected with the Madura Mission in his morning service brings before the throne of grace "the Empress of India and her Parliament, the American Board and its officers, the President of the United States and his Cabinet, and all the children of the missionaries throughout the world"?

—Rev. Abraham William, one of the oldest native pastors in the Arcot Mission, who died suddenly May 27th, was born a high-caste Hindu and became a most devoted Christian. He was an untiring worker, and a preacher of power. Seldom anywhere does a man fall whose place it is so difficult to fill.

—It is stated that at Hyderabad, a photographic studio has been opened, in which the operators are all women. The Koran forbids the making of portraits, but the muftis have declared that photography cannot be included in the prohibition, since the prophet knew nothing about it.

—During the winter of 1891 a band of 35 to 40 Ceylon Christians went at their own expense on a tour to the village of Liyanwala and the surrounding district, teaching, singing, and preaching the Gospel.

—One of the latest applicants for baptism in the Wesleyan Mission in Burmah is a niece of the late King Theebaw, a bright girl of seventeen, a pupil in the mission school.

Africa. — Thirty-six English missionaries are threatened immediate expulsion from Algeria by the French Government. This is in order to prevent trouble with the Mohammedan population. The French Government declares in a dispatch to Lord Salisbury, that they hold their own people (French Catholics) to the same rule, and they cannot allow of an exception in favor of strangers.

—The French are pushing ahead their railroad across the Sahara. Two hundred and fifty miles have been laid, and the trains are running regularly from El Guerrah, on the Atlas Mountains, to the Oasis of Biscara. It is proposed to end the line near Lake Tchad.

—A railway which is to traverse the African continent from east to west has been opened as far as a point near Cazengo, 140 miles from the starting-point, St. Paul de Loanda.

—King Hodge, at Bigtown, his head place, near Cape Palmas, has built a church, and in it personally conducts the services. Several years ago this ruler and three of his chiefs were converted, and soon after his wife and many of his leading people also accepted the Gospel; and now the whole tribe is practically Christian.

—In the Cameroons District of the Basle Society 13 chapels and 2 teachers' houses were built last year, largely by the natives, and 80 persons were baptized. At one dedication a chief announced his determination to become a Christian, and straightway gave up his idols and fetich objects to be burned.

—It is pleasant to read in the *Pacific Baptist* that on the Congo the death-rate is less than one per cent higher than in the other tropical fields occupied by the Missionary Union, Japan included. The conclusion is based on the figures for the last seven years.

—A missionary steamer has lately been launched in Scotland for use on the Zambesi and Shirè rivers.

Ocean Realms.—A young English missionary to the New Hebrides, Mr. Sawer, who had been only two days married to a lady who went out to become his wife, was killed by cannibals. They shot him through the heart, and murdered and feasted on the bodies of two natives who were with him. His body was recovered and brought to Tungoa.

—Mrs. Allan, of the Allan Steamship Line, has given $2500 to begin a Christian mission in the Loo Choo Islands.

—In 1863 the American Board retired from the Hawaiian Islands with the thought that self-support and self-management would be best for the Christians there. Some years since it was concluded that that step was premature, and aid was once more bestowed; and all along of late in certain quarters, both high and low, a reaction has been at work toward idolatry and superstition, showing itself, among other ways, in resorting to native doctors—that is, to sorcery and the aid of demons.

—Among the foreign contributions which came for the new Moravian church at Springfield, Jamaica, was the sum of £6 12*s.* 2*d* from the little island of Ramah, off the Moskito Coast. It was the result of a collection, when the Ramah Indians willingly contributed according to their ability.

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